In the Name of Allah;

the All-beneficent, the All-merciful

قَالَ تَعَالَى:

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. **(Sūrah al-Aḥzāb 33:33)**

The most authoritative books on Ḥadīth and Tafsīr (Qur'ānic exegesis), amongst both Sunnī and Shī`ah sources, cite Prophetic traditions that confirm verse 33:33 as being exclusively revealed in relation to the five who were 'covered by the Cloak'; namely Muḥammad, `Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn, (peace be upon them), to whom the term 'Ahl al-Bayt' (People of the House) is specifically attributed.

For instance, refer to the following reference books:

(1) Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:331; 4:107; 6:292, 304. (2) *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130. (3) Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al. (4) Al-Dūlābī (d. 310 AH), *al-Dhurriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108. (5) Al-Nassa'ī (d. 303 AH), *al-Sunan al-Kubrā* 5:108, 113. (6) al-Ḥākim al-Naysābūrī (d. 405 AH), *al-Mustadrak `alā al-Ṣaḥīḥayn* 2:416, 3:133, 146, 147. (7) al-Zarkashī (d. 794 AH), *al-Burhān*, pp. 197. (8) Ibn Ḥajar al-`Asqalānī (d. 852), *Fatḥ al-Barī Sharḥ Saḥīḥ al-Bukhārī*, 7:104. (9) Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfi*, 1:287. (10) Ibn Bābawayh (d. 329 AH), *al-Imāmah wa'l-Tabṣirah*, pp. 47, H. 29. (11) Al-Maghribī (d. 363 AH) *Da`ā'im al-Islām*, pp. 35, 37. (12) Al-Ṣadūq (d. 381 AH) *al-Khiṣāl*, pp. 403, 550. (13) Al-Ṭūsī (d. 460 AH) *al-Amālī*, H. 438, 482, 783.

For more details, refer to the exegesis of the holy verse involved in the following reference books of *tafsīr*: (1) Al-Ṭabarī (d. 310 AH), *Book of Tafsīr*. (2) Al-Jaṣṣāṣ (d. 370 AH), *Aḥkām al-Qur'ān*. (3) Al-Wāḥidī (d. 468 AH), *Asbāb an-Nuzūl*. (4) Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*. (5) Al-Qurṭubī (d. 671 AH), *al-Jāmī` li-Aḥkām al-Qur'ān*. (6) Ibn Kathīr (d. 774 AH), *Book of Tafsīr*. (7) Al-Tha`labī (d. 825 AH), *Book of Tafsīr*. (8) Al-Suyūṭī (d. 911 AH), *al-Durr al-Manthūr*. (9) Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*. (10) Al-`Ayyāshī (d. 320 AH), *Book of Tafsīr*. (11) Al-Qummī (d. 329 AH), *Book of Tafsīr*. (12) Furāṭ al-Kūfī (d. 352 AH), *Book of Tafsīr*; in the margin of the exegesis of verse 4:59. (13) Al-Ṭabrisī (d. 560 AH), *Majma` al-Bayān*.

BEACONS OF GUIDANCE
MUḤAMMAD AL-MUṢṬAFĀ (S)
SEAL OF PROPHETS

قَالَ رَسُولُ اللهِ ﷺ:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَبَداً، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

The Messenger of Allah (ṣ) said:

"Verily, I am leaving among you two precious things [*thaqalayn*]: The Book of Allah and my progeny [*'itrah*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*)."

This holy tradition has been narrated, with different paraphrases, by numerous Sunnī and Shī'ah sources:

- Al-Ḥākim al-Naysābūrī, *Al-Mustadrak `alā al-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533.
- Muslim, *al-Ṣaḥīḥ*, (English translation), book 31, *ḥadīths* 5920-3.
- Al-Tirmidhī, *al-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīths* 3786, 3788; vol. 2, p. 219.
- Al-Nassā'ī, *Khaṣā'iṣ 'Alī ibn Abī-Ṭālib*, *ḥadīth* 79.
- Aḥmad ibn Ḥanbal, *al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190.
- Ibn al-Athīr, *Jāmi` al-Uṣūl*, vol. 1, p. 277.
- Ibn Kathīr, *al-Bidāyah wa'l-Nihāyah*, vol. 5, p. 209.
- Ibn Kathīr, *Tafsīr al-Qur'ān al-`Aẓīm* , vol. 6, p. 199.
- Nāṣir al-Dīn al-Albanī, *Silsilat al-Aḥādīth al-Ṣaḥīḥah* (Kuwait: Al-Dār al-Salafiyyah), vol. 4, pp. 355-8.

BEACONS OF GUIDANCE
MUḤAMMAD AL-MUṢṬAFĀ (S)
SEAL OF PROPHETS

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MUḤAMMAD AL-MUṢṬAFĀ (S): SEAL OF PROPHETS

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PREFACE

In the Name of Allah, the All-beneficent, the All-merciful

The invaluable legacy of the Household [Ahl al-Bayt] of the Prophet (may peace be upon them all), as preserved by their followers, is a comprehensive school of thought that embraces all branches of Islamic knowledge. This school has produced many brilliant scholars who have drawn inspiration from this rich and pure resource. It has provided the Muslim ummah with many scholars whom, following in the footsteps of Imams of the Prophet's Household (a), have done their best to clear up the doubts raised by various creeds and currents within and without Muslim society and to answer their questions. Throughout the past centuries, they have given well- reasoned answers and clarifications concerning these questions and doubts.

To meet the responsibilities assigned to it, the Ahl al-Bayt World Assembly (ABWA) has embarked on a defense of the sanctity of the Islamic message and its verities, often obscured by the partisans of various sects and creeds as well as by currents hostile to Islam. The Assembly follows in the footsteps of the Ahl al-Bayt (a) and the disciples of their school of thought in its readiness to confront these challenges and tries to be on the frontline in consonance with the demands of every age.

The arguments contained in the works of the scholars belonging to the School of the Ahl al-Bayt (a) are of unique significance. That is because they are based on genuine scholarship and appeal to reason, and avoid prejudice and bias. These arguments address scholars and thinkers in a manner that appeals to healthy minds and wholesome human nature.

To assist the seekers of truth, the Ahl al-Bayt World Assembly has endeavored to present a new phase of these arguments contained in the studies and translations of the works of contemporary Shiah writers and those who have embraced this sublime school of thought through divine blessing.

The Assembly is also engaged in editing and publishing valuable works by leading Shiah scholars of earlier ages to assist the seekers of the truth in discovering the truths which the School of the Prophet's Household (a) has offered to the entire world.

The Ahl al-Bayt World Assembly looks forward to benefit from the opinions

of the readers and their suggestions and constructive criticism in this area.

We also invite scholars, translators and other institutions to assist us in propagating the genuine Islamic teachings as preached by the Prophet Muhammad (ṣ).

We beseech God, the Most High, to accept our humble efforts and to enable us to enhance them under the auspices of Imam al-Mahdi, His vicegerent on the earth (may Allah expedite his advent).

We express our gratitude to the Assembly's authoring group and Hasan Najafi, the translator. We also thank our colleagues who have participated in producing this work, especially the staff of the Translation office.

Cultural Affairs Department
Ahl al-Bayt* (a) *World Assembly

INTRODUCTION

In the Name of Allah, the All-beneficent, the All-merciful

All praise belongs to Allah who created everything and bestowed upon all people guidance. May the best of blessings and greetings be upon those whom He chose from among His creatures as guides and standards for His servants, in particular the Seal of Prophets and Doyen of Messengers and Chosen Elite, Abu al-Qasim al-Mustafa Muhammad (May God's benediction and peace be upon him and his illustrious and purified progeny).

Allah has created man and conferred on him two elements, reason (*aql*) and free will. Through reason man can recognize the truth and distinguish it from the false-hood and, by means of the free will he can choose the way which he thinks is the best for him and through which he can attain his goal and aim in this world.

Allah made the discerning human intellect a proof for His creatures and nourished it with His opulent source of guidance. He taught man that which he knew not, directed him towards perfection through a course proper and fit for his status, and helped him recognize the purpose of his creation, the achievement of which being the sole reason of bestowing this worldly life on him.

The Holy Quran has elucidated signposts of Divine guidance with its prospects, essential prerequisites and means of reaching it.

The Most High says:

"... Say: Verily, the guidance of Allah, that is the (true) guidance."[1]

"... For Allah guides whom He wills to a path that is straight."[2]

"... But Allah tells (you) the truth, and He shows the (right) way."[3]

"... Whoever holds firmly to Allah will be shown that which is straight."[4]

---

1. *Surat Al-An'am,* 6:71.
2. *Surat Al-Baqarah,* 2:213.
3. *Surat Al-Ahzab,* 33:4.
4. *Surat Al 'Imran,* 3:101.

"... Say thou: Allah alone guides towards the Truth. Is then He more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?"[1]

"And those to whom knowledge has come see that the (Revelation) sent down to thee from thy lord is the truth, and that it guides to the path of the Exalted (in Might), Worthy of all praise."[2]

"And who is more astray than one who follows his own lusts, devoid of guidance from Allah?"[3]

Hence, Almighty Allah is the only source of guidance, and His guidance is true guidance. It is He who leads man toward the straight path and the eternal truth.

These facts are confirmed and realized by scholars and men of knowledge who completely follow and submit to them with total submission.

Man's intrinsic nature is blessed with the longing to attain perfection together with the capability to recognize and discover the way to perfection. Hence Allah the Exalted said:

"I have created the jinn and mankind only that they may serve me."[4]

Real servitude and devotion cannot be realized if devoid of knowledge, so knowledge and devotion constitute an exclusive way of achieving an aim, an aim and an end leading to the apex of maturity.

Allah has provided man with two forces, anger and lust, to make headway toward perfection. However, man has to guard himself from being overwhelmed or driven by anger and lust for self-pleasure (*hawa*) which also originates from them. Man, therefore, besides his reason and all other means of intelligence and knowledge, needs someone who can provide him with the right perception and sound vision to fulfill the purpose of his creation and, enable him to select the path leading to goodness and bliss and avoid the path of vice and misery.

Since creation, prophets and their trustworthy successors (*awsiya'*) have been bearers of the torch of Divine guidance that leads man towards the right path. The Creator, within the system of creation, has not withheld anything that may be needed for any being to advance and attain a fitting degree of perfection. And, as manifested by the revealed texts, the Omnipotent God

1. *Surat Yunus,* 10:35.
2. *Surat Saba',* 34:6.
3. *Surat al-Qasas,* 28:50.
4. *Surat al-Dhariyat,* 51:56.

has never been indifferent towards His servants, nor abandoned them to their own devices, nor ignored them without providing a responsible guiding supervisor, a teacher and illuminating light. Hence human reason can never accept that the earth, where our existence unfolds, can be devoid of the presence of an authority (*hujjah*) from God, responsible for His creatures, so that no excuse should remain for human beings against God. The divine trust has been there before creation, accompanied all mankind and will remain after mankind has departed from this earth; in fact, if there were not more than two men on the earth one of them would surely be God's trust (*Imam*) over people. In an indisputable way, the Holy Quran expressively says:

"... Thou art a warner only, and for every man a guide."[1]

Allah chose messengers and provided them with divine revelation to undertake the responsibility of guiding mankind by providing them with the necessary required directions and instructions needed in all walks of life. Following is a brief summary of how the mission of guiding humanity was processed by Almighty Allah:

1. Receive the revelation (*wahy*) and have full knowledge of the Divine Message. This stage required perfect readiness to receive and perceive the Message. The reason why God selected His apostles is clearly expressed by the Holy Quran:

"Allah knoweth best with whom to place His Message."[2]

And,

"But Allah chooseth of His messengers whom He will ..."[3]

2. Propagate and convey the Divine Message to whom they (prophets) were sent. The fulfilment of such commitment was without doubt dependent on the possession of great spiritual capacities and full competence besides immunity and infallibility (*'ismah*) against both erring and perversion. Almighty Allah says:

"Men were one community. God sent messengers to give glad tidings to the good and warn the bad. He sent the book in truth so they might judge justly in their disputes ..."[4]

3. Formulate and establish a community fully believing in the Divine

1. *Surat al-Ra'd,* 13:7.
2. *Surat al-An'am,* 6:124.
3. *Surat al 'Imran,* 3:179.
4. *Surat al-Baqarah,* 2:213.

Message. Prepare it (*ummah*) in such a way that it becomes capable of supporting and aiding the guiding leadership in its endeavor to achieve its objects and goals and practically apply the divine laws in life. The Holy Quran says:

"(He might) purify them from the filth of ignorance and evil characteristics and teach them the Law contained in His book."[1]

Purification (*tazkiyah*) means to train and teach man all the principles that lead him towards true perfection, both by means of moral guidance and legislative guidance. This mission requires an ideal, possessing all the elements and components of perfection as mentioned by Allah the Exalted:

"Verily in the messenger of Allah ye have a good example for him that looks unto Allah and the Last Day, and remembers Allah much."[2]

4. Safeguard and protect the Message against any deviance, perversion and falsification in the course and period determined for propagation of the Message. This also needs one who is competent and fully aware of the innate nature of man and his spiritual needs, an ability which is termed 'infallibility' (*'ismah*).

5. Cure and nurture the human spirit in such a way that it is morally and spiritually elevated. Endeavour to set aright and stabilize the pillars and cornerstones of human communities through real fulfilment of the Lord's Message and effective application of the divine laws and rules by establishing a political government capable of administering and running the *ummah*'s affairs according to the Divine Message. In order to fulfill this mission there needs to be a supervisor with certain characteristics like wisdom, bravery, extreme firmness and an awareness of the individual and social needs of people, of the global intellectual, political and social movements, of administration and training, of laws and rules which can only be found in a Divinely-inspired individual. Besides all these qualities stands infallibility which designates the spiritual competence that safeguards the religious authority against any perverted or improper act, any act that may have a negative effect on his mission or his subjects' submission to his orders and thus contradict the goals and objects of the Message.

In order to fulfill the mission entrusted to them by God and realize the aims of the Divine Message, prophets and their chosen successors chose the most perilous paths in order to guide man, put up with all kinds of difficulties and gave up all that every man devoted to his principle and creed can sacrifice,

1. *Surat Al-Jumu'ah,* 62:2.
2. *Surat Al-Ahzab,* 33:21.

never retreating or hesitating in conveying God's Message to mankind.

The prophets' hard toil and perpetual struggle along past ages were crowned by God's sending the Seal of Prophets, Muhammad ibn abdullah (ṣ) and entrusting him with the huge responsibility of guiding men at all levels, commanding him to accomplish the objects and goals of the Message. On this rugged road, the Holy Messenger (ṣ) took marvelous steps to establish the Divine Message in the shortest time.

The output of the Prophet's two-decade-long day and night struggle was as follows:

1. Introducing a full-fledged message to humanity containing all components of continuity and survival.

2. Providing the *ummah* with all the factors and means sufficient to protect human beings from all forms of deviation.

3. Creating and forming a Muslim community having faith in Islam as a principle, in the Prophet as a leader, and in the Islamic Law (*Shariah*) as a code of life.

4. Establishing an Islamic state and political body that raised the banner of Islam and applied the celestial *Shariah*.

5. Presenting an illumined and brilliant portrait for the wise Lord-inspired leadership through his (ṣ) own leadership.

For realizing all the Message goals completely, it was necessary that:

A. The competent leader should keep on implementing and applying the Message while protecting it against the stratagems hatched by evil-doers lying in wait for it.

B. A proper and healthy educational process continue as long as the generations are there, and conducted by a scientifically and psychologically competent trainer, who could be a good example and model in morals and behavior, like the Messenger of Allah (God's peace and benediction be upon him and his progeny), and, fully comprehend the Message and exemplify it by his eloquence and moments of silence.

It was the Divine will that committed the Messenger (ṣ) with the charge of preparing the elite from among his Household, declaring their names and their roles on earth, which were confined to undertaking the duties and functions entrusted to the great prophetic movement. The aim of all this has been to safeguard the Divine Message for which Allah ordained immortality and immunity against the perversion of illiteracy and the cunning of

treachery, besides training people of all generations and teaching them the values and concepts of the blessed *Shariah*, the manifestation of whose realms and uncovering of whose secrets and hidden treasures were undertaken by the prophets in the long course of time, till God resurrects the earth and all the creatures found on it.

This Divinely devised all-inclusive planning was well-revealed in the *hadith* quoted from the Prophet (ṣ): "Verily, I am leaving behind two precious things (*thaqalayn*) among you, if you hold on to them you will never go astray: The Book of Allah and my kindred (*'itrah*), for indeed, the two will never separate until they meet me at the pond (of *al-Kawthar* on the Day of Judgment)".

The Imams of the Ahl al-Bayt (God's peace and benedictions be upon them all) were truly the best among those introduced by the Holy Prophet (ṣ) as his successors in leading the *ummah* as commanded by Almighty Allah.

The lives of the Twelve Imams of the Ahl al-Bayt (God's peace be upon them) reveal the actual course of Islam in the post-Prophet (ṣ) era. Making a comprehensive and all-inclusive analysis of their biographies will certainly help up us have a fair idea of the genuine Islam which started penetrating men's hearts after their passionate energy began to dwindle after the demise of the Prophet (ṣ). In that period the Infallible Imams undertook the mission of liberating human from the bondage of illusion, and provoking men's religious zeal towards increasing their awareness of the *Shariah* and the Messenger's movement and blessed revolution and not deviating from the universal laws and precepts (*sunnah)* which govern and control the conduct of the leader and *ummah* as a whole.

The Guided Imam's life found its real existence in following with perseverance the simple principles laid down by the Messenger of Allah (ṣ), by interacting with the believers who guided their lives according to his teachings. After him the Imams (a) were the true leaders for the *ummah*, the firm ones in God's command, the perfect lovers of God, and foremost in achieving the apex of aspired human perfection.

The Imams (a) exerted strenuous efforts and endured severe torment in the way of God's obedience, sustaining various kinds of alienation by rude estrangers yet presenting the most sublime examples of steadfastness and firmness in implementing God's rules. They preferred martyrdom with dignity over life with humiliation and abasement, the path which led them towards a meeting with the Glorified Allah, after hard strife and long struggle.

It is not possible for historians or writers to have full knowledge of all the

dimensions and aspects of their bountiful lives or claim having studied and learned all about them. This attempt of ours is just meant to give bright glimpses of the Imams' lives, behavior and principles which historians have written about, and we managed to discover through reviewing sources of study and research much more, imploring Allah to make it of benefit and use for all people. Surely, He is the Guardian of all success.

Our study of the Divine mission starts with the Messenger of Islam and Seal of Prophets, Muhammad ibn abdullah (God's peace and benediction be upon him and his progeny), and ends with the Seal of Successors (*awsiya'*), Muhammad ibn al-Hasan al-Askari al-Mahdi the Awaited, (may God the Exalted hasten his reappearance and illuminate the earth with his justice).

This book is allocated to the biography and life of the Chosen Messenger, Muhammad ibn abdullah (ṣ), who practiced Islam in all its dimensions: The personal and social in critical and political circumstances. In the course of time and in such hard conditions, he (ṣ) managed to lay the foundations of Islamic values within thought, belief, ethics and conduct, turning into a beacon of light for all times and all human beings by spreading rays of faith, purity and brilliance.

We would like to express our gratitude to all our dear brothers who exerted abundant efforts and contributed to complete this splendid blessed project, particularly the Compilation Board under the supervision of Sayyid Mundhir al-Hakim, may Allah the Almighty preserve his life.

We feel obliged to Allah the Exalted, extending our hands to Him in prayer with gratitude for helping us in completing this blessed encyclopedia. He is truly sufficient for us and the best Helper.

Cultural Affairs Department
The Ahl al-Bayt (as) World Assembly

SECTION ONE

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PRELUDE

The Quranic Method of Presenting History and Civilizations

The Holy Quran pays great attention to the lives of the guiding Prophets (may God's benediction be upon them all) and uses a special method to introduce their lifestyle through a series of scientific foundations and principles.

The Holy Quran starts its journey toward man's heart by rationalizing man's craving for perfection. This craving urges him to enter the spacious gates of scientific knowledge that complement his journey towards perfection.

The Holy Quran reveals new horizons when it says:

1. *"...So relate (unto them) the stories, that they may reflect."*[1]

2. *"Indeed in their histories is a lesson for men of understanding."*[2]

Hence reflecting and learning from incidents of history, the *sirah* of nations and the lifestyle of prophets constitute two essential objectives of the Quran.

It also includes other instructive goals manifested in the following verses:

"...It is not a tale which hath been forged, but a confirmation of what went before it; a detailed exposition of all things and a guide and a mercy unto people who believe."[3]

"And all that We relate unto thee of the accounts of the apostles is to strengthen with it thy heart; and hath come unto thee in this the truth and an admonition and a reminder unto the believers."[4]

Every one of these verses relates the accounts of the Messengers (a) and reveals their stories to convey the four goals of the Message.

For chronological evidence the Holy Quran depends upon the following principles:

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1. *Surat al-A'raf,* 7:176.
2. *Surat Yusuf,* 12:111.
3. *Surat Yusuf,* 12:111.
4. *Surat Hud,* 11:120.

1. Truth;

2. Knowledge;

3. Being coincidental to the events; and

4. Possessing complete knowledge of specific details.

Thus the Quran excludes all superstition and fantasy, leaving no room for any doubt or forgery against historical phenomena and social incidents occurring before or coincident to revelation by constantly referring to them and relating them and repeating:

"Verily, this is the true narrative..."[1]

At the beginning of *Surat al-A'raf* God clearly points out:

"Then certainly will We relate to them with knowledge for We were not absent."[2]

The Holy Quran applies the scientific method of analysis and inference by basing its argument on investigation at one point and on deduction at another.

While the Quran displays the apostles' lives in general, it makes reference to their main lines of action, thus placing them on one path which is the general path of Islam, as said by Him:

"Verily the religion with God is Islam (submission to God's will)."[3]

Furthermore, the Quran fathoms deep into the innate nature of each one of the Arch-Prophets (*Ulu al-azm*) from among the apostles to make the believer acquainted with the most important junctures in their lives and their mysteries, and also to connect them with the preceding and succeeding events relevant to the Message.

Historical research is naturally subjected to perversion (*tahrif)*, and may be shadowed with doubt and obscurity, and even covered with dark clouds till reality is revealed with the passage of time and the disclosure grows larger and larger until it reaches a dimension that human society cannot disregard or go beyond the facts implied in it. Verse 111 of *Surat Yusuf* clearly indicates the possibility of invention and misplacement or exaggeration of historical facts and argumentation based on ignorance of the truth leading to its obscurity. Hence, it is incumbent upon the Quranic school to provide the

1. *Surat Al 'Imran,* 3:62.
2. *Surat al-A'raf,* 7:7.
3. *Surat Al 'Imran,* 3:19.

seeker of truth with a subjective capability to discover the total reality.

The Holy Quran has put forth the affirmations theory, the negligence of which is impermissible. They are the precise verses (*muhkamat*) and Basis of the Book (*Umm al-Kitab*). They constitute the established facts of human existence, and are indisputable and cannot entertain any doubt, wavering or skepticism.

The established facts constitute the essential signposts for the human intellect which can comprehend all the things that cannot be perceived by the material world and always respond to the doubts, suspicions and all controversial issues raised by the children of Adam (a).

The Holy Quran mentions two approaches and modes of dealing with the obscurities or disputable questions in man's mind. For the conscious reader it is important to prosecute these two modes in order to get a clear-cut conclusion that turns to be a doctrine and produces a general rule for dealing with every report that seems disputable.

Each kind of treatment reflects explicit psychological roots affecting the manner of treatment and the style of encountering each *hadith* reported to man while seeking to adopt a stance suitable for it.

After terming the Quran 'The Distinction' (*Furqan*), revealed by Allah to His trustworthy Apostle, the Almighty God says:

"He it is who hath sent down to thee (O' Muhammad!) the Book. In it there are (some) decisive verses, these are the Basis of the Book, and others are ambiguous; But those in whose hearts there is perversity, they are after that which is ambiguous, therein seeking to mislead and seeking to interpret (to suit their selfish motives), while none knoweth its (hidden) interpretation except God and those firmly rooted in knowledge who say: 'We believe in it, all is from our Lord', but none mindeth save those endowed with Wisdom. (They pray) "Our Lord, suffer not our hearts to perversity after Thou hast guided (aright) and grant unto us from Thy mercy, for verily Thou, and Thou (alone) art the Ever-Bestower."[1]

In order to achieve immunity from impiety or sedition every truth-seeking person will refrain from interpreting the ambiguous Quranic verses (*mutashabah*) and leave the affair to his Lord to decide about it.

So, the intellect possesses within it a barrier between man and any unscientific interpretation, one which is not based upon sound evidence and indisputable facts. The intellect guides man towards reliance on the clear and

1. *Surat Al 'Imran,* 3:7-8.

precise verses (*muhkamat*), full adherence to the Basis of the Book (*Umm al-Kitab*) and observance of the other Quranic verses within the compass of these firm and established foundations which are irrevocable and unsurpassable.

The wise person, who has strong faith in his Lord, is safe from any deviation and haste in interpreting and analyzing the ambiguous Quranic verses and learns how to take the proper, intelligent and wise decision toward these verses. Though he fails to discover the truth in full, he neither negates nor disapproves it; rather, he refers the matter to its origin and commits the entire affair to his Lord who has revealed those verses, inquiring from Him what he needs to know, asking Him to continue showering upon him of His guidance and including him in His mercy.

Hence, we may understand the purport of the first holy verse of *Surat Hud*:

"Alif, Lam, Ra. (A.L.R.) (This is) a Book, with verses fundamental (of established meaning), further explained in detail, from One who is Wise and Well-Acquainted (with all things)".[1]

Explaining in detail comes after firmly establishing and determining the verses which are the Basis of the Book (*Umm al-Kitab*), which are considered the established foundations and lines (courses) as stated in the seventh verse of *Surat Al 'Imran*: *"... of it (Book) there are (some) verses decisive; these are the Basis of the Book."*[2]

Likewise, verse 39 of *Surat ar-Ra'd* (Thunder) sheds light on this very point where it says:

"(Of it) effaceth out God whatever He pleaseth and confirmeth He (similarly): and with Him is the Mother (Basic Source) of the Book."

We infer from this verse that the Mother of the Book cannot be effaced and altered; other than it may be effaced (abrogated) and changed according to change of circumstances, states and conditions.

These verses are sufficient for outlining the comprehensive course followed by the Holy Quran in its dealing with ground events of history, as the difference in details never provides us with the chance of negating or ignoring the origin and condemning what is established as a static proof for us and of whose existence we are assured.

Based on the above-mentioned point, we can assess properly all the information cited in the books dealing with the Prophetic *sirah* (lifestyle) or

1. *Surat Hud,* 11:1.
2. *Surat Al 'Imran,* 3:7.

Islamic history, or pre-Islamic history, in particular what is related to the Prophets (a) and their communities. The historical established facts represent the centre of guidance, and are the fixed sources that no one can transgress and to which we resort in order to interpret, approve or refute all the texts containing right and wrong information recorded with authority in history books.

The field of history, which constitutes the scope where realities and falsehoods are mixed together, requires us to employ those means and mechanisms that help us in discovering the established truth in full. The historically proven facts, which are supported by rational and transmitted *muhkamat* (firm verses), represent the starting post for every interpretation or *ta'wil*, trial or condemnation.

This method was applied by the Holy Quran to the lifestyle (*sirah*) of the prophets and their peoples especially when it depicted explicitly those characteristics which were shared commonly by all those considering prophethood and selection (*istifa'*), that qualified them to be chosen by God as prophets and entrusted with the mission of guiding human beings. These characteristics and qualities are: Perfection of intellect (*aql*), consciousness, piety, endurance and sincere, total submission to Almighty Allah based on awareness and insight. Almighty Allah addresses His Prophet (ṣ) saying:

"Say thou: Verily I have manifest proof from my Lord…"[1]

And in another verse, He the Glorious says to Apostle Muhammad (ṣ):

"Say thou (O' Muhammad!): "This is my way, I invite (ye all) unto God; with clear sight (which) I and he who followeth me (possesses)…"[2]

This is the Quranic logic or reasoning which represents firmly established faith and steadfastness… for how can Allah commission a prophet who is not aware of the fact that he is dispatched or sent with a message (*mursal*) by his Lord, nor be confident or assured of his Lord's signs (*ayat*), unless assured by others?! It is unreasonable that a person be sent with a mission and prepared for the post of prophethood while he knows not his being a prophet and delegated by Allah to mankind, or hesitates or doubts his mission, when he is inspired with the truth from the One who is meant to guide him. God the Almighty refers to this fact through this verse:

"… Is then He who guideth unto truth more worthy to be followed or he who himself goeth not aright unless he is guided? What then hath befallen you?

1. *Surat al-An'am,* 6:57.
2. *Surat Yusuf,* 12:108.

How (ill) ye judge?"[1]

The manifest portrait illustrated by the Holy Quran about the real character of God's prophets supported by decisive signs of reason (*muhkamat* verses*)* will become, in fact, a safe shelter and a firm resort to judge and try every portrayal leaked out of the Torah and Bible, or the *Sihah* (reference books for *Ahl al-sunnah*), or history books in which some stories about the life of God's prophets are recorded and stated, whether that Prophet be Abraham (a) or Moses (a) or Jesus Christ (a) or Muhammad (peace and benedictions be upon him and his progeny), and irrespective of whether the transmitter of this portrait be certain mothers of believers or some of the Companions, or any close or far relation of the Messenger of Allah (ṣ).

1. *Surat Yunus,* 10:35.

CHAPTER ONE
THE SEAL OF PROPHETS IN BRIEF

The Seal of prophets and Doyen of Messengers, Muhammad ibn abdullah ibn abd al-Muttalib (Peace and benediction be upon him and his progeny), was born on the 17th of Rabi‘ al-Awwal in the Elephant Year, after the demise of his father (fifty-three years before the *Hijrah*, corresponding to the year 570 of the Christian era, in the city of Mecca in the Arabian Peninsula). His grandfather Abd al-Muttalib decided then to send his newborn grandson to the Bani Sa‘d in the desert to be suckled among them and to grow up in the pure air of the desert. On reaching the age of four or five years, he was returned to his mother who had demised when her infant reached the age of six. He had never seen his father nor had he fully enjoyed the kindness and affection of his mother, for just as he was about to begin benefiting from her upbringing, fate snatched her away and left him alone in the awesome expanse of the desert.

At the time of the death of his mother, the Prophet (ṣ) had reached the age when intellectual and spiritual characteristics begin to develop. His grandfather Abd al-Muttalib, for whom he was the only reminder of his own son, Abdullah, and a source of consolation for his weary heart, then assumed responsibility for his care and fulfilled this trust until his death. This period in which the Prophet enjoyed the care and protection of his grandfather, which was like a soothing balm placed on his wounds, did not last long (only two years). Just as he reached the age of eight, the life of Abd al-Muttalib came to an end. A new grief assailed the Prophet, lines of sorrow and pain became apparent on his face, and the powerful spirit that was never troubled by the perils he faced throughout his life was gripped by the pain of bereavement.

The orphaned boy moved to the house of his compassionate paternal uncle, Abu Talib, a great and noble person who was the full brother of his father, with whom he stayed till his marriage.

At the age of twelve he set out on a journey to Syria with his uncle Abu Talib. Before the Quraysh caravan reached its destination, it passed through the city of Basrah where the party met a monk called Buhayra. As soon as Buhayra caught sight of Abu Talib’s nephew, he found himself profoundly attracted by him. His piercing and mysterious gaze seemed to indicate some

secret hidden in his heart. Recognizing him, Buhayra said to Abu Talib: "This child has a brilliant future in front of him. This is the promised messenger whose coming and prophethood were foretold in the scriptures. I see in his person all the signs mentioned in those books. You must conceal him from the eyes of the Jews, because they will destroy him once they become aware of him."

Recorded history tells us that the Prophet (ṣ) attended the Fudhul Alliance when his age exceeded twenty, which he mentioned later in life. In his mid-twenties, he went trading with the goods of Khadijah in Syria, whom he married when he was twenty-five. The aspect of his personality that was particularly valuable in that corrupt and polluted environment was his honesty, trustworthiness and unfailing sense of justice, together with his hostility to all the forms of humiliation from which mankind was suffering. He captivated the hearts of his contemporaries with the nobility of his character. Friends and enemies agreed that none of the men of his age came close to the perfection of his attributes and spiritual characteristics. Eloquence and profundity of speech, fairness in judging, superior intelligence and perception, heavenly disposition and brilliance of thought, all these were abundantly evident in the being of this great personage. They shone forth in all the varied scenes of his life before the beginning of his prophetic mission so much so that he was awarded the title *al-Sadiq al-Amin* (truthful and trustworthy), and all the tribes that were in dispute on locating the Black Stone (in Ka'bah) approved of him as an arbitrator to settle their dispute, wherein he showed splendid prudence that pleased and satisfied all the quarrelling parties.

Finally the appointed moment arrived, the moment which had been foretold by previous prophets (a) to their followers. At the age of forty, the orphan son of Abdullah attained the exalted station of messengerhood. It was he alone that time had prepared for guiding the world with his message, for only this great and heavy responsibility could call for such qualities and virtues as he possessed. He then set out to call people to worship Allah alone, with full insight of the sacred and fateful responsibility entrusted to him, starting with gaining and gathering followers and supporters from among the foremost believers.

After an elapse of three or five years from the commencement of the invitation towards Allah, the Almighty ordered him to first call his relatives and kindred to worship the Creator, and then the people of Makkah and the Arabian Peninsula. Finally the divine order came to him to proclaim to the entire world his mission as the last of the prophets (a), and open the door for them to embrace Islam and join the procession of Muslims and believers.

Throughout the period that he concentrated his mission in Makkah, the leaders of the polytheists of Quraysh, who understood the gravity of their situation, resisted him with obstinate hostility, doing their utmost to preserve the beliefs and customs of the Age of Ignorance, and to silence the liberating cry of Islam by creating many hurdles in the way of the new movement set up by the Messenger of Allah to prevent propagation of the Message. They conducted themselves with extreme ferocity against all who had converted to Islam, hindering people from the path of Allah, to stifle Islam while it was still in the cradle.

Because of the pressure and cruelty of the Quraysh, the Prophet (ṣ) found no way to propagate his Message but to open a new door for it outside Makkah. He decided to dispatch a number of Muslims to Abyssinia, in order to have a safe environment there to practice their religion and worship the One God, free from harassment by the unbelievers. The Negus received the migrants hospitably and extended his protection to them, so that they were able to carry out their devotional duties in freedom in the land of Abyssinia headed by Ja'far ibn Abi Talib, who stayed there till 7 A.H.

After noticing the failure of their efforts to persuade the ruler of Abyssinia to send back the Muslims, the leaders of Quraysh changed their tactics and employed every conceivable weapon against this movement so as to destroy the newly constructed edifice of Islam.

They set out applying a new plan, which was the imposing of an economic, social and political embargo or siege, which lasted for three years. When the forces of polytheism and ignorance retreated in defeat and despair, and failed to subdue the Prophet (ṣ), Abu Talib and Bani Hashim as a whole, they alleviated and cancelled the siege. The Prophet (ṣ) and his followers remained steadfast until the aid of God secured them their triumph against the siege. But after victoriously emerging from that adversity, they were afflicted with another ordeal represented by the passing away of Abu Talib–his protector–and his noble wife Khadijah (peace be upon her), in the tenth year after *Hijrah*. These two events left a very deep impression upon the Prophet (ṣ), as he lost two of his best supporters and protectors in one year.

Thereafter, some historians have mentioned the occurrence of the event of *Isra'* (Prophet Muhammad's visit to the Heavens) and *Mi'raj* (Ascension) while the Prophet was in the peak of grief and mental distress due to all the opposition shown by the Quraysh leaders and their strong resistance to his Message. At this point, Almighty Allah opened the future horizons before him (ṣ) by revealing to him His great signs (and holy verses), the consequence of which was a magnificent blessing for the Prophet (ṣ) himself besides all the Muslims.

As a result of the oppressive atmosphere in Makkah and the unbridled persecution of the Muslims that threatened them constantly with imprisonment, torture and death, and in recognition of the fact that the Muslim warriors were not yet ready for battle, the command was given to migrate.

The Messenger of Allah (ṣ) migrated to the town of Ta'if in search for a new basis for his mission. But he could not achieve any conquest or gain in this district which was adjacent to Makkah and influenced by its corrupted atmosphere, a fact that made him return to Makkah unwillingly, after choosing the neighborhood of the eating-house of adiyy. There he started a new campaign to propagate the heavenly message entrusted to him. During seasons of pilgrimage to the sanctified House of God (Hajj) he embarked on communicating with the tribes and clans coming to the Holy House of God (Ka'bah) to perform rites of Hajj and conduct trade business in 'Ukaz Market, when doors of triumph were opened by God before him after meeting the people of Yathrib. His invitation to (worship) God was pleasantly received by them and it seemed that Islam could spread throughout Yathrib, so the Prophet (ṣ) decided to migrate to it himself after being told by Allah the Most High of the intrigue and conspiracy of the Quraysh, whose leaders, after noticing the failure of all their previous plans against the Prophet (ṣ), arrived at a grave and perilous decision to kill him and get rid of him forever. Thereat, the Messenger of Allah (ṣ) ordered Ali (a) to sleep in his bed–Ali, whose very spirit had been formed in Islam and who thought dying was nothing for the sake of God and life of the Prophet (ṣ). The Prophet (ṣ) then left the house secretly and migrated to Yathrib with great caution and care. He entered Yathrib while its people welcomed him and his companions warmly. He reached Quba on the 1st day of Rabi' al-Awwal, and his blessed migration to Yathrib (Madinah) marked the beginning of the Islamic era under his jurisdiction.

The most Noble Prophet (ṣ) founded the first Islamic State and set up its base during the first year after migration. He started with demolishing the idols and constructing the Prophet's Mosque (Masjid al-Nabi) as the centre for planning his activities, propagating his Message and establishing his government by contracting brotherhood between the Immigrants (*Muhajirin*) and Helpers (*Ansar*) to set up a popular solid base upon which the construction of the new state could rest. Added to this was the writing of the *Sahifah* in which he organized the ties connecting the tribes to each other, and the pact he concluded with the heads of the Jews, which contained the main guidelines and programs for the first administrative and governmental Islamic system of rule.

The new-born Islamic state with the Islamic call (*da'wah*) was confronted

fiercely by the Quraysh, who decided to exterminate and destroy the Islamic invitation and state, by launching consecutive wars against the Muslims, coercing the Prophet (ṣ) and his Muslim followers to defend themselves and their state.

Thereafter, the hard years of defending this newly established state started, with the Prophet (ṣ) sending the first detachment under the command of his uncle Hamzah in the seventh month after *Hijrah*, besides preparing three detachments by the end of the first year of *Hijrah*. In that year many Quranic verses of *Surat al-Baqarah* were revealed to the Prophet (ṣ), laying down for him, his state and *ummah* immortal rules and precepts to fulfill his mission and message, divulging the schemes of the hypocrites and uncovering the Jews' conspiracies against the Seal of Messengers (ṣ) and his new universal state.

The Quraysh leaders targeted the Prophet (ṣ) and his state from outside Madinah, while the ill-willed Jews launched evil onslaughts against him from inside. The Prophet (ṣ) watched all their plots and movements with caution. Eight invasions (*ghazwah*) were consecutively waged throughout the second year after *Hijrah*, including the great Battle of Badr during the holy month of Ramadan, in which the obligation of fasting was prescribed on Muslims and the *qiblah* of Muslims in *salah* was shifted to the Ka'bah. These facts imparted a new dimension to the independence of the Muslim *ummah* and Islamic state.

The second year witnessed many more military victories on the one hand, and the revelation of political and social legislations and rules on the other. Also in this year, the Quraysh and the Jews sustained their first scandalous defeat, with Bani Qaynuqa', who were the first Jewish sect to inhabit Madinah and make it their homeland, being driven away after violating their covenant with the Messenger of Allah (ṣ) consequent to the Muslim's triumph in the Battle of Badr.

The Quraysh continued its military attempts and plans against Islam and the Muslims outside Madinah, and the Jewish tribes broke their covenants with the Prophet (ṣ) several times throughout three consecutive years, causing the occurrence of five battles: Battle of Uhud, Bani al-Nadir, al-Ahzab, Bani Qurayzah and Bani al-Mustalaq, which heavily overburdened the Prophet (ṣ) and all Muslims during those three years.

Allah reversed the deceptive devices hatched at the (Battle of) al-Ahzab and by the Jews in the fifth year (after *Hijrah*), after the Muslims performed their duty well and paved the way for the manifest conquest. After that the Quraysh despaired of exterminating Muslim might.

After concluding the Hudaybiyyah Peace Treaty, the Prophet (ṣ) set out on

his mission of making covenants with the surrounding tribes, trying to win their hearts and gain their support and to create one united and consolidated force to confront all the forces of polytheism and atheism. This move and endeavor on the side of the Prophet (ṣ) continued till Allah the Almighty helped him conquer Makkah in the tenth year after *Hijrah* empowering him to annihilate the bases and webs of polytheism throughout the Peninsula after subduing the arrogant tyrants of the Quraysh and force them to submit to his blessed government and policy.

Then came the ninth year after *Hijrah*, which witnessed the coming forward of the tribes which started to enter the religion of Allah in troops and groups. After that, the year 10 AH was the year of the Farewell Pilgrimage (*Hajjat al-Wida'*) and the last year the Prophet (ṣ) spent with his *ummah* while making the path smooth for his universal state and *ummah* as a witness against all other nations.

On the 28th of Safar in the year 11 A.H., the Holy Prophet (ṣ), the great leader departed from this world and went toward his Lord after reinforcing and establishing the pillars of his Islamic state by appointing for it the Infallible Leadership that could succeed him in the best manner and follow his example and footsteps. This leadership was truly represented by al-Imam Ali ibn Abi Talib (a), the perfect person reared by the Noble Prophet since the moment of his birth, and taken care of by him throughout his life. Imam Ali (a) truly represented all the values and concepts of Islam through his thoughts, conduct and disposition, giving us an ideal example of full submission to the Messenger of Allah (ṣ), by following all his orders and abstaining from doing what he prohibited. Being thus meritoriously honored with universal *wilayah*, Prophetic recommendation and divine successorship *(khilafah),* his presence in the essence of the Islamic Message, Divine revelation and Prophetic state all made him the favorite to succeed the Messenger of Allah (ṣ) after his absence from the arena of life by a command from Allah, the Glorious and Most High.

Our Holy Prophet (peace and benediction he upon him and his progeny) responded to his Lord's call after completing the mission of propagating the Divine Message by appointing Imam Ali (a) as a guide and leader for all Muslims despite the fact that the situation was very critical and hard. By fulfiling this mission, the great Messenger (ṣ) exemplified full obedience to God and submission to His commands and delivered God's Message in the best manner through the most eloquent statement.

This was a short survey of the personality and biography of the Seal of Prophets, Muhammad ibn abdullah (ṣ). After this brief review, let us enter into an elaborate study of the above.

CHAPTER TWO
SUNNAH OF GOOD TIDINGS THROUGHOUT THE AGES

The Holy Quran has explicitly commenced the real historical epoch for mankind with the presence of the prophets and messengers who have undertaken the responsibility of leading and guiding human societies toward a better life and the perfection which man is worthy of. We can conclude that the advent of prophethood among human communities can be considered the first stage in the history of humanity.

God the Almighty says in His Holy Book,

"Mankind was but one community; and Allah sent messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His grace guided the believers to the Truth, concerning that wherein they differed. For Allah guides whom He will to a path that is straight.[1]

God's wisdom and mercy delegated prophets to the world replete with the vast scheme and plan to guide and deliver men from their animal instinctive level toward intellectual evolution, toward a civilized system based on law and discipline. The prophets came in order to convey to men divine knowledge, free of all forms of illusion and error. They came to proclaim to man a series of metaphysical truths which man would never have attained unaided. That which causes man trouble and torment is his rebellious spirit. One of the most fundamental missions of the prophets was, then, to bring excesses of the spirit under control and reduce them to order so as to pacify its rebellious tendencies. The supreme ideal of the prophets, who are the source of virtue, is to cure and nurture the human spirit in such a way that it ascends toward ethical values and a higher level of truth. Through the realistic and perceptive training man receives from the prophets, man advances on a path that leads to infinity and distances him from alienation. The prophets are selected on the basis of their being a complete and perfect model of the powers and faculties of man. In order to ascend existentially, to cure their souls and to attain the heavenly rank of fruition, men must enter

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1. *Surat al-Baqarah,* 2:213.

the sphere of the teachings of the prophets; it is only then that their humanity can be fully realized.

Through the prophets, the human race managed to break the confines of an animal-biological entity and evolve into an intellectual and spiritual phenomenon, as prophets made man attain a spiritual unity that is loftier than a biological unity. Also, since intellectual and religious criteria have always played an extremely effective determining role in the shaping of life, the prophets always commenced their mission in precisely this area.

The prophets are the true revolutionaries of history, who, shining in the darkness came forth to struggle against the sources of corrupt belief and misguidance and guide the sacred and beautiful manifestation of the human spirit towards its true and proper course. They rescued man from shameful forms of worship that were not worthy of his lofty station, and hold him back from all forms of erroneous thought and deviance that arose in his search for God and inflicted harm on him. They conducted him from the confines of ignorance to the region of light and perception. The differences that hit the human race after the shining era of prophethood, have become variations in purport, religion and belief (creed), as the reasons of rebellion (could not be nullified by the religion the prophets brought to mankind) continued and diversified, the reference not being the instinct today but the law itself. The law included in religion is definitely a firm cornerstone for unity, cooperation and perfection of humanity. Once man recognizes the origin of his creation and believes in the unseen forces of the world that lie beyond the natural realm, he practices the programme for advancement toward perfection from the guides on the path of truth, the Chosen Ones of the Divine court. For it is they who demonstrate to human society its origins and the goal of perfection toward which it must strive.

Imam Ali ibn Abi Talib (a), in the first sermon of *Nahj al-Balaghah,* first describes the creation of the world, the creation of Adam (a) and how God inhabited him in the earth. He then states that the light of prophethood and its illuminating powers over long periods of time constitute the axis of man's history and his advancement toward perfection as expressed by the Holy Quran. He clearly shows the Holy Quran's method of dealing with history.

He (a) says: "From among his (Adam) children, Allah raised prophets and took their pledge for His revelation and for carrying His Message as their trust. This was after most men had perverted the Divine covenant, becoming ignorant of God, the supreme truth, and assigning likenesses to Him and after Satan had turned them away from the course of innate nature and disposition, preventing them from worshipping God.

Then Allah sent His messengers and a series of Prophets towards them to get them fulfill the pledge of His creation, to recall to them His bounties that they had forgotten, to exhort them by preaching, to unveil before them the hidden virtues of wisdom and show them the signs of his Omnipotence; namely, the sky which is raised over them, the earth that is placed beneath them, means of living that sustain them, deaths that annihilate them, ailments that successively betake them.

Allah never allowed His creation to remain without a prophet deputed by Him, or a book sent down from Him or a binding argument or a standing plea. These messengers were such that they did not feel little because of the smallness of their number or of the largeness of the number of their falsifiers. Among them was either a predecessor who would name the one to follow or the follower who had been introduced by the predecessor.

In this way ages passed by and times rolled on, fathers passed away while sons took their places till Allah deputed Muhammad (peace be upon him and his progeny) as His prophet, in fulfilment of His promise and to seal His Prophethood. His pledge had been taken from the prophets, his traits of character were well-reputed and his birth was honorable. The people of the earth at that time were divided into different parties, their aims separate and ways diverse. They either likened Allah with His creation or twisted His names or turned to other than Him. Through Muhammad (ṣ) Allah guided them and with his efforts took them out of ignorance.

Then Allah chose for Muhammad (peace be upon him and his progeny), to meet Him, selected him for His own nearness, regarded him too dignified to remain in this world and decided to remove him from this place of trial. So He drew him towards Himself with honour. May Allah shower His blessings on him and his progeny. But the Prophet (ṣ) left among you the same which other prophets left among their people, because prophets do not leave them untended (in the dark) without a clear path and a standing ensign."

Announcement of the succeeding prophets by the preceding ones can benefit and serve their contemporary generations and the succeeding ones, as it informs them and gets them ready to receive him, whose prophethood has already been announced, besides removing any suspicion they might have and providing them with stronger trust and confidence.

But when desperation of reformation fills the heart, it pushes man to think of evil and treachery. By examining the history of missions of the prophets and growth of their movements, we can see clearly that they have served as sources of profound intellectual change and transformation in society. It is they who breathed into humanity the spirit of loving life and philanthropy;

they taught men the culture of justice, peace and unity.

The announcements strengthen the believers' faith in their Prophet, and impel the disbelievers to doubt and suspect their disbelief, thereby weakening their resistance and opposition against the Prophet's call to truth, finally leading to their acceptance of the (Prophet's) invitation.

If the good tidings (*bisharah*) lead to establishment of confidence in the hearts, then people do find it necessary to demand a miracle from the Prophet. Also, that prophethood certainly becomes more influential in penetrating hearts and easier to admit. It distances people from the shock of suddenness before unawaited actuality, removing strangeness of the prophet's call from people's minds.[1]

But all the prophets constitute one clear line; the precedent announces the coming of the successor who believes in his predecessor. The holy verse (81) of *Surat Al 'Imran* (Family of *'Imran*) has clearly indicated this *sunnah* of announcing successive prophets which we are now going to discuss.

Prophets' Proclamation of Muhammad's Mission

1. The Holy Quran has made a clear reference to the announcement by Prophet Abraham (a) of the mission of the Seal of Prophets (ṣ), by using the supplication style–after talking about the sanctified House of God (*Baytullah al-Haram*) in Holy Makkah, raising the foundations of the House, praying to Allah to accept his and Ishmael's (a) services, and demanding establishment of a Muslim *ummah* out of their offspring, saying:

"Our Lord! Raise from amongst them an apostle who shall recite unto them Thy revelations and teach them the Book and Wisdom and purify them for Thou and Thou (alone) art the Mighty, the Wise."[2]

2. The Holy Quran declares that the announcement of the prophethood and mission of Muhammad (ṣ), the unlettered, can be found in the Old Testament (Torah) and the New Testament (Gospel). These two Testaments were extant during the era of revelation of the Holy Quran and rising of Prophet Muhammad (ṣ), and if the good tidings (*bisharah*) of the coming of this Noble Prophet were not found in them, they could be belied and negated by the circulators of the two Testaments.

Allah the Almighty says in His Holy Book:

"They follow the Messenger, the unlettered Prophet, whom they find

1. Muhammad fi al-Qur'an, pp. 36-7.
2. *Surat al-Baqarah,* 2:129.

mentioned in their own (scriptures) in the Torah and the Gospel, for he commands them to do what is just and forbids them from what is evil; allows them as lawful what is good (and pure) and prohibits what is bad (and impure): releases them from their heavy burdens and the yokes that are upon them…"[1]

3. The 6th Quranic verse of *Surat al-Saff* (Rank) expressly declares that Jesus Christ (a) openly believed in the Torah and proclaimed the mission of a prophet who would succeed him, whose name would be Ahmad. Jesus Christ (a) addressed all the children of *Isra'il* (*Bani Isra'il*) as a whole, not only the *Hawariyun* (his disciples) exclusively.

People of the Book Await the Seal of Prophets (ṣ)

The preceding prophets were not content with mentioning the general or outward traits and qualities of the promised and announced prophet; rather, recorded and indicated the signs through which all men could recognize him accurately, such as: his birth place, destination of his migration, characteristics of the time of his mission (*bi'thah*) besides special physical marks and private traits by which he was distinguished and known in his conduct and message (*shariah)*. Hence the Holy Quran describes the Israelites (*Bani Isra'il*)*:*

"As having been acquainted with the promised Messenger of Islam through the two Testaments, knowing him as they recognized and knew their own children."[2]

They had designated people for this matter and designed practical and applicable research methods. They exerted efforts to discover the place (destination) of his migration, and his state (or government), settled down in it[3] and embarked on using his message as a tool to conquer those who disbelieved and denied his message, seeking help from the Messenger of Allah (ṣ) against the tribes of *Aws* and *Khazraj*. These news and reports found their way out and reached other groups and communities like the Jews, through their monks and saints, and spread in Medina and were transmitted stealthily to Mecca.[4]

A good number of *Ahl al-Kitab* and other people were enlightened and they found the way to believe in the Prophet Muhammad (ṣ). Basing their

1. *Surat al-A'raf,* 7:157.
2. *Surat al-An'am,* 6:20.
3. Sirah Rasulillah, 1:38-9.
4. Ashi'ah al-Bayt al-Nabawi, 1:70; al-Aghani 16:75; Tarikh al-Ya'qubi, 2:12; Hayat Nabiyy al-Islam p. 23; Sirah Ibn Hisham 1:181; A'lam al-Wara, p.26.

recognition of him on these signs and evidences, they did not need to ask him to show them any certain special miracle.[1] These good tidings and proclamations (*basha'ir*) are still recorded and extant in some copies of the Torah and Gospel.[2]

Thus, the announcement of the prophethood of the Seal of prophets (ṣ) came successively throughout the time preceding his birth, and during his life before he started his mission, among which was the prediction of Monk Buhayra and others which were more known and circulated largely during the period of the blessed mission.[3]

The Commander of the Faithful, Amir al-Mu'minin (a) testified and confirmed this historical reality when he said in one of his sermons: "… Allah deputed Muhammad (ṣ) as His prophet, in fulfilment of His promise and in completion of His prophethood. His pledge had been taken from all the prophets and his traits of character were well known…"[4]

In Ibn Sa'd's *Tabaqat,* Sahl, the Mawla of 'Utaybah, reports that he was a Christian from among the people of Haris, and was sitting with his mother and uncle while he was reciting the Bible one day, saying: "… I took a book (*mushaf*) belonging to my uncle and started to read it till I passed by a page the writing of which I found suspicious when I read it and touched it with my hand. I found a section of the paper stuck with glue. I ripped it and came across a description of Muhammad (ṣ) thus: 'He will be neither short nor tall, white-faced with two plaits and a stamp between his two shoulder-blades… He will show respect to others, never accept any charity (alms), mount the donkey and camel, milk the she-sheep wearing a patched shirt, for whoever does so is absolved from insolence (*kibr*), and his habit will be thus, and he will be of the offspring of Ishmael, and his name will be Ahmad.'" Sahl then declared, "When I reached this point of citing the qualities of Muhammad (ṣ), my uncle came near me, and on seeing the paper (codex) in my hand he hit me and said: 'What made you open this paper and read it?!' I replied: 'It contains qualities of the Prophet Ahmad,' to which he replied: 'He has not come yet.'"[5]

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1. *Surat al-Ma'idah,* 5:83.
2. Sirah Rasullilah wa Ahl Baytih, 1:39; Injil Yuhinna wa Ashi'ah al-Bayt al-Nabawi, 1:70.
3. Refer to books on the prophetic left (*sirah*) and exegesis (*tafsir*), which contain a large number of these good tidings.
4. Nahj al-Balaghah, sermon no.1.
5. Al-Tabaqat al-Kubra, 1:363.

CHAPTER THREE
GLIMPSES OF THE CHARACTER OF THE SEAL OF PROPHETS (S)

The Unlettered, but Learned

The quality that distinguished the Seal of Prophets (ṣ) was that he had never learned reading and writing from any human teacher,[1] and had not originated or grown up in an environment known for knowledge or literacy; rather, he grew up in an ignorant community, a fact proclaimed by the Quran which no one can ever deny or belie.[2]

He grew up among the most ignorant people, farthest from knowledge and science, where mankind was immersed in a state of degeneration. For that age he used the term *the Ignorant Era* (*al-asr al-Jahiliyyah*), a term that cannot be used by anyone but a man well-acquainted with knowledge and ignorance, intelligence and stupidity.

Furthermore, he brought to mankind a book calling to knowledge, culture, thought and reasoning, containing various kinds of knowledge and science. He commenced his mission by instructing the people in the (precepts of the) Book and Wisdom[3] through a comprehensive and marvelous program, till he managed to establish an unparalleled civilization that spread into the West and East with its branches of sciences and knowledge still glowing in elegance and light.

Despite being unlettered, he embarked on combating ignorance (*jahl*) and idolatry with a truthful religion and conveyed to them a universal *Shariah* challenging the worldly laws throughout history. He presented a miracle in himself through his knowledge, learning, wisdom and comprehensive teachings and sayings, and his cultural and educational plans.

Hence, Allah the Almighty said about him:

"*... So believe in God and His Apostle, the Prophet, the Ummi who believeth in God and His words, so follow him that ye may be guided aright.*"[4]

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1. *Surat al-Nahl,* 16:103.
2. *Surat al-'Ankabut,* 29:48.
3. *Surat al-Jumu'ah,* 62:2.
4. *Surat al-A'raf,* 7:158.

And in another place God said to him (the Prophet):

"... and God hath sent down unto thee the Book and Wisdom, and hath taught thee what thou didst not know; and God's grace on thee in very great."[1]

Allah revealed to the Prophet (ṣ) so many verses to guide people, and instructed him in the Book and Wisdom, making him a light and an illuminating torch, a convincing proof, a witness, a messenger making things clear, a trustworthy adviser, a reminder, and bringer of glad tidings and a warner (for sinners).[2]

Further, Almighty Allah expanded his breast to enable him to receive the revelations from Him, and carry out the mission of guiding the people towards the right path, and proclaim aloud the revelations he had received to a community filled with fanaticism, bigotry, selfishness and ignorance. Thus, he turned to be the greatest and most sublime leader ever known by mankind in the field of invitation and call towards the truth, knowledge and instruction.

It was actually a great and heavy responsibility to guide the ignorant and unlettered people of that Age of Ignorance towards the Truth, but he turned that community within a few years into an honest protector and staunch defender of the Truth, withstanding and confronting all attempts exerted to distort and pervert the new religion. This was nothing but the miracle of this everlasting Book and that unlettered Noble Messenger (ṣ) who was pure and free of all defects, and completely untainted by all imperfection, superstitions and legends prevalent in that ignorant society. He represented the light of Divine enlightenment which encompassed all dimensions of his being and life.

The First Devout Muslim

Absolute submission to God, the Creator of the whole universe and Innovator of existence, total surrender to His majestic Omnipotence and efficacious Wisdom along with voluntarily enslaving oneself to the One, Single and Needless Deity constitute altogether the first apex to be chosen and selected by the Creator. The Holy Quran testifies to this quality in the Noble Prophet (ṣ) when it says about him:

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1. *Surat al-Nisa',* 4:113.
2. *Surat al-Ma'idah,* 5:15, 19; *Surat al-Ahzab*, 33:46; *Surat al-Nisa',* 4:174; *Surat al-Fath,* 48:8; *Surat az-Zukhruf,* 43:29; *Surat al-A'raf,* 7:68; *Surat al-Ghashiyah,* 88: 21; *Surat al-Isra',* 17:105.

"Say (O' our Apostle Muhammad) 'Verily my Lord hath guided me unto the straight (right) path... and I am the first of the Muslims (i.e. those who submit to God).'"[1]

It is the badge of honor that this Muslim servant gained and surpassed absolutely all other creatures in his servitude to God. This ideal servitude or submission manifests itself in his sayings and conduct as he used to declare: "My real delight is in the *salah*."[2] It is known of him that he used to keep waiting for the time of prescribed *salah* (*faridah*), and his craving for standing before his Lord intensified day by day as he used to say to his caller to prayers *(muadhdhin*), Bilal: "Relieve us O' Bilal" (i.e. call for prayers).[3] If the time of *salah* came in, while he was talking with his family, it was as if he did not recognize them.[4] While praying, a wheezing sound would emanate from him like the sound of a boiler.[5] During *salah* he used to weep, shedding tears that whet his oratory for fear of Allah, the Glorious and Almighty,[6] and he used to continue performing prayers till his feet were swollen, till it was said to him: "Are you doing so while Allah has forgiven your past and latter sins?" And he replied: "Shouldn't I be a thankful servant?"[7]

Further, he used to fast for the whole month of Sha'ban and Ramadan with three days of every other month.[8] On the coming of the month of Ramadan, the feature of his face changed, his prayers would increase besides supplications (*dua'*) in invocations to his Lord.[9] Upon entering the last ten days of this holy month, he fastened the apron, avoided the women, kept awake all night and devoted himself completely to worship and *salah*.[10]

About supplication *(dua'*) he used to say: "Prayer (*dua'*) is the core of worship"[11] and "Prayer is the believer's weapon, column of religion and light of the skies and earth".[12] He was always in communication with Allah through supplication for every act and task; whether it be big or small, as it

1. *Surat al-An'am,* 6:161-3.
2. Amali al-Tusi, 2:141.
3. Bihar al-Anwar, 83:16.
4. Akhlaq al-Nabi wa Adabuhu, p. 251.
5. Ibid, p. 201.
6. Sunan al-Nabi, p. 32.
7. Akhlaq al-Nabi, p. 199; Sahih al-Bukhari, 1:381, *hadith* no. 1078.
8. Wasa'il al-Shi'ah, 4:309.
9. Sunan al-Nabi, p. 300.
10. Usul al-Kafi, 4:155.
11. Al-Mahajjah al-Bayda', 2:282.
12. Ibid. p, 284.

was known of him to seek God's forgiveness seventy times a day, repent seventy times without any sin of any kind perpetrated by him.[1] He did not wake even once but to prostrate himself before God[2] in submission, praise Allah 360 times a day, and saying: "All praise belongs to the Lord of the Worlds, so much by all means."[3] He was known for perseverance in reciting the Quran and being infatuated with it.

The Angel Gabriel (a) was sent to him to alleviate his exertion and striving during worship by revealing the holy verse to him: *"Ta Ha (T.H.). (O' Muhammad) Sent we not the Quran unto thee that thou shouldest distress thyself!"*[4]

Absolute Trust in Allah the Exalted

Almighty Allah said to His Messenger (ṣ): *"Is not God sufficient for His servant?"*[5]

And said to him elsewhere:

"And rely thou on the All-Mighty, All-Merciful. He who seeth thee when thou dost stand up and thy movements among those who prostrate themselves (in obeisance unto God)."[6]

The Messenger of Allah (ṣ) was actually as God said about him, fully confident of Allah, the Glorified.

Jabir (ibn abdullah al-Ansari) is reported to have said: "We were once walking with the Messenger of Allah (ṣ) in the region of Dhat ar-Riqa' when we passed by a shadowy tree which we left for the Messenger of Allah (to sit under). At that time, someone from among the polytheists approached us while the Messenger's sword was hanging from the tree, which the polytheist snatched and rushed towards the Prophet and said to him: are you not afraid of me?' He (ṣ) replied: 'No.' The man asked him: 'Who can protect you from me?' He replied: Allah.' The sword then fell down from his hand, which the Messenger of Allah picked up and said: 'Who can protect you from me?' The man replied: 'You can be the best taker.' The Prophet said to him: 'Do you bear witness that there is no god but Allah and I am the Messenger of Allah?' He replied: 'No, I don't. But I make a covenant with

1. Bihar al-Anwar, 16:217.
2. Ibid. p. 253.
3. Usul al-Kafi, 2:503.
4. *Surat Ta Ha* 20:1-2.
5. *Surat az-Zumar,* 39:36.
6. *Surat al-Shu'ara',* 26:217-9.

you (pledge) not to fight you and never be among people who are at war with you (fight you).' Thereat the Prophet set him free. When he returned to his people and companions he was heard saying to them: 'I am coming to you from the best of mankind.'"[1]

Extreme Bravery

Allah the Almighty says about the Prophets' bravery:

"Those who convey the messages of God and fear Him, and fear not anyone but God..."[2]

It is also reported that Imam Ali ibn Abi Talib (a), who subdued all the Arab brave knights, said: "When the fighting intensified and the warriors encountered each other in fierce fighting, we sought protection against dangers from the Messenger of Allah (ṣ), as none among us was closer to the enemy soldiers than him."[3]

Al-Miqdad described the steadfastness the Messenger of Allah (ṣ) displayed in the Battle of Uhud after the warriors dispersed leaving the Prophet (ṣ) alone in the battle-field, saying: "By the One who has sent him with the truth, I never saw the Messenger of Allah (ṣ) move even one foot from his place. He confronted and faced the enemy bravely. A number of his followers would approach him to seek protection at one time, separating from him at another, and sometimes I saw him on his feet shooting the enemy with his bow (darts) or throwing stones against the enemy fighters till they were all stoned."[4]

Peerless Asceticism

Allah the Almighty says in His Book:

"And strain not thine eyes unto that which We have provided (different) parties of them, (of) the splendor of the life of this world, so that We may try them in it; for the provision of thy Lord is better and more abiding."[5]

Abu Umamah reported from the Prophet (ṣ) to have said: "My Lord has offered to turn the whole plain land of Makkah into gold, but I said: 'No, my Lord, I want to be satiated one day and hungry another day… so that when I feel hungry I beseech You and remember You, and on being satiated I thank

1. Al-Nawawi, Riyad al-Salihin, p. 5, *hadith* no. 78; Sahih Muslim, 4:465.
2. *Surat al-Ahzab,* 33:39.
3. Fada'il al-Khamsah min al-Sihah Al-Sittah, 1:138.
4. Maghazi al-Waqidi, 1:239-40.
5. *Surat Ta Ha,* 20:131.

and praise You.'"[1]

He slept on a mat which hurt him and injured his back. It was said to him: "O' Messenger of Allah, let us provide you with a mattress (*wita'*).' He (ṣ) said: 'What have I got to do with this world?! I am nothing in this world but a traveler who seeks the shade under a tree and then departs.'"[2]

Ibn abbas is reported to have said: "The Messenger of Allah (ṣ) used to spend several consecutive nights without food (hungry) together with his family members and they used to eat the barley bread."[3]

His wife A'ishah is reported to have said: "Muhammad's Household never had two meals in one day but one of them was dates."[4]

She also said: "The Messenger of Allah passed away while his shield (coat of mail) was still mortgaged with a Jew for thirty *sa'*(a measure for grain) of barley."[5]

Furthermore, it is reported from Anas ibn Malik that he said: "One day Fatimah, the Prophet's daughter (a) came to the Prophet (ṣ) holding a piece of dry bread (crumb) to him. He said to her: 'What is this crumb in your hand, O' Fatimah?' She replied: 'It is a piece of bread. I could not enjoy eating it alone so I came to share it with you.' He (ṣ) then said: 'I assure you that it is the first food that enters your father's mouth after three days.'"[6]

It is reported from Qatadah: "We were in a meeting with Anas ibn Malik where a baker was present who said: 'The Prophet (ṣ) had neither eaten puff-paste bread nor a scalded sheep all his life till he responded to the call of Allah (passed away).'"[7]

Magnificent Generosity and Clemency

Ibn Abbas said: "The Prophet (ṣ) was the most munificent among people, and his generosity was seen most during the Month of Ramadan… Gabriel (a) used to meet him every year in this month, when the Messenger of Allah (ṣ) was more benevolent than the forward blowing wind."[8]

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1. Sunan al-Tirmidhi, 4:518, *hadith* no. 2377.
2. Ibid.
3. Sunan al-Tirmidhi, 4:501, *hadith* no. 2360.
4. Sahih al-Bukhari, 5:2371, *hadith* no. 6090.
5. Ibid, 3:1068, *hadith* no. 2759.
6. Ibn Sa'd, al-Tabaqat, 1:400.
7. Musnad Ahmad, 3:582, *hadith* no. 11887.
8. Sahih Muslim, 4:481, *hadith* no. 3308; Musnad Ahmad, 1:598, *hadith* no. 3415.

Jabir too said: "Never was the Prophet (ṣ) asked (to give) something which he refused."[1]

It is reported that the Messenger of Allah (ṣ) came once to a cloth merchant and purchased from him a shirt for four *dirham*s. He left the store wearing the shirt, when a man from among the Helpers (*Ansar*) saw him and said to him: "O' Messenger of Allah, clothe me in a shirt, may Allah clothe you in one of heaven's garments." He (ṣ) took off the garment and clothed that man with it. He then returned to the shopkeeper and bought from him another shirt for four *dirham*s, with only two *dirham*s left in his hand. On his way he met a bondwoman who was weeping, so he asked her: "Why are you weeping?" She replied: "O Messenger of Allah, my masters gave me two dirhams to buy flour with which I lost and am afraid to go home empty-handed." So the Prophet (ṣ) gave her the two *dirham*s left with him. She said: "I am afraid of being beaten by my masters for being late". So, the Prophet (ṣ) accompanied her to her people. When he greeted them, they recognized his voice. He repeated the greeting three times before he received a response. He asked them: "Did you hear my first salutation?" They replied: "Yes, but we desired to hear your greeting more and more. What a notable person you are! May our father and mother be your ransom!" He (ṣ) then said: "I feel pity for this bondwoman lest you should beat her." Her master said: "She is free for the sake of God, in return for your accompanying her." At that time the Messenger of Allah (ṣ) gave them glad tidings with the promise of enjoying God's pleasure and being granted Paradise, saying: "Allah has certainly blessed these ten *dirham*s as He clothed His Prophet with a garment, a man from among the Helpers with a garment, and freed a slave. I praise Allah, as it is He who provides us with this bounty by His Omnipotence."[2]

When the Month of Ramadan came, he started to set free every prisoner (captive) and give alms to every beggar.[3]

A'ishah is reported to have said: "The Messenger of Allah (ṣ) never retaliated, unless Allah's sanctities were being violated. He also never struck anybody with his hand, except when the blow was for the sake of God, and he never refused to give any thing demanded from him, unless he was asked to commit a sin or unlawful act, for he was the farthest among people from it."[4]

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1. Sunan al-Darimi, 1:34.
2. Al-Tabarani, Al-Mu'jam al-Kabir, 12:337, *hadith* no. 13607.
3. Hayat al-Nabi wa Siratuhu, 3:311.
4. Ibid. p.306.

‘Ubayd ibn ‘Umayr said: "The Messenger of Allah (ṣ) used to pardon all the sinners he was asked to judge for their sins except those who committed major sins or crimes deserving punishment (*hadd*) prescribed in the *Shariah*."[1]

Anas is reported to have said: "I was the servant of the Messenger of Allah for ten years. He never scolded me even once when I did something wrong, nor reprimanded me for leaving a chore undone."[2]

Once upon a time a bedouin came near him (ṣ) and rudely pulled the Prophet’s garment to the extent that the garment’s end (margin) bruised the Prophet’s shoulder and addressed him (roughly): "O’ Muhammad, give orders to your men to give me some of the assets of Allah (*malillah*) that you have." The Prophet turned his face towards him smiling, and ordered some money to be given to him from the public treasury (*Bayt al-Mal*).

He (ṣ) was known for his great amount of pardon and clemency during his life... He forgave Wahshi, who murdered his uncle Hamzah… pardoned the Jewish woman who made him eat the meat of a poisoned sheep; pardoned Abu Sufyan (for all his evil acts against Islam) and regarded entering his house as immunity against murder. He further exonerated the Quraysh leaders who tyrannized and acted arrogantly against Allah’s orders and commandments and fought him with all the means at their disposal, while he, at the zenith of power and might, prayed: "O’ God! Guide my people to the truth, as they know not …" And said to them, "You can go wherever you like, for you have been freed."[3]

The Holy Quran describes the magnificence of his clemency through the holy verse:

"Hadst thou been severe and hard-hearted, they would surely have dispersed away from around thee; therefore forgive them and seek pardon for them..."[4]

And in another place it describes the extent of his pity and mercy by the Almighty:

"Indeed hath come unto you an Apostle from among your selves; grievous to him is your falling into distress; (he is) solicitous regarding your welfare;

1. Ibid. p.307.
2. Sahih al-Bukhari, 5:2260, *hadith* no. 5738.
3. Muhammad fi al-Qur’an, pp. 60-5.
4. *Surat Al ‘Imran,* 3:159.

towards the faithful (he is) compassionate, (and) merciful."[1]

His Bashfulness and Modesty

Abu Sa'id al-Khudri is reported to have said: "The Prophet (ṣ) was more decent than a maiden in her private room (*khidr*), and if he detested anything, it would be reflected on the complexion of his face."[2]

Imam Ali (a) said: "When the Prophet (ṣ) asked about something he intended to do, would say 'Yes', and if he intended not to do it, he kept silent and never said 'No' to anything or demand."[3]

According to Yahya ibn Abi Kathir, the Messenger of Allah (ṣ) once declared: "I eat as the slave eats and sit down in the same way as the slave does. I am only a slave (servant)."[4] He was also known to greet the boys (youth) so as to teach them the manners of good conduct.[5]

Once upon a time the Prophet (ṣ) talked to a man who was trembling (shivering) out of fear and awe of the Prophet (ṣ) and said to him: "Take it easy, I am not a king (monarch) but the son of a woman who eats cooked meat."[6]

According to Abu Umamah, the Messenger of Allah came out one day leaning on a stick. They all rose up to receive and help him, but he (ṣ) said: "Do not stand as the non-Arabs do, extolling each other."[7]

It is said that the Prophet (ṣ) also used to joke with his companions yet nothing but the truth would be uttered by him.[8] He also took part in constructing the first Mosque (Masjid al-Nabi)[9], and in digging the ditch (Khandaqh)[10] around al-Madinah together with his companions. He used to consult, on many occasions, his companions, despite the fact that he was wiser and more sagacious than all of them.[11]

He used to declare: "O' God, make me live as an indigent, and take my life

1. *Surat al-Tawbah,* 9:128.
2. Sahih al-Bukhari, 3:1306, *hadith* no. 3369.
3. Majma' al-Zawa'id , 9:13.
4. Ibn Sa'd, al-Tabaqat, 1:37; 9:19.
5. Ibn Sa'd, Hayat al-Nabi wa Siratuhu, 3:313.
6. Sunan Ibn Majah, 2:1101, *hadith* no. 3312.
7. Sunan Abi Dawud, 4:358, *hadith* no. 5230.
8. Sunan al-Tirmidhi, 4:304, *hadith* no. 1990.
9. Musnad Ahmad, 3:80.
10. Ibn Sa'd, al-Tabaqat, 1:240.
11. Al-Durr al-Manthur, 2:359; al-Mawahib al-Madaniyyah, 2:331.

as an indigent (*miskin*), and place me among the group of the needy… for the most miserable among the miserable ones is he who has been inflicted with poverty in this world and chastisement in the Hereafter."[1]

That was an abridged glimpse and a survey of some of the features of the Prophet's character and aspects of his individual and social conduct and behavior. There are so many other splendid and excellent examples about his conduct *(sirah*) in the administrative, political, military, economic and domestic fields that require profound meditation and consideration as lessons to follow and be inspired by, which we will discuss in later chapters.

1. Sunan al-Tirmidhi, 4:499, *hadith* no. 2352.

SECTION TWO

Chapter One
Birth and Evolution

Chapter Two
Stage of Adolescence and Youth

Chapter Three
From Marriage to Mission

CHAPTER ONE
BIRTH AND EVOLUTION

Signs of Disintegration in Pagan Society

In the pre-Prophetic era, history bears witness that degeneration and oppression prevailed and dominated all walks of life in the Arab Peninsula and the people of that epoch could not enjoy any form of integration as one bloc. Moreover, all the social and cultural primitive aspects that originated due to the nature of desert life could not curb or intercept the internal disintegration among the people of the Arab Peninsula. The pacts that were formed at that time were just a declaration of the need to confront and combat that depravity. They also presented evidence of the absence of a pivotal source of power in the society.

Nowhere in the course of human history do we encounter any reformatory movement that sought to awaken man and transform him by curing the human spirit in such a way that it reaches a higher truth and ethical values. However, we notice a conscious movement made by a few individuals showing their rebellious refusal and rejection of that creeping social indecency and injustice that could not, however, actually change and reform the society…[1] Besides, the disintegration that prevailed among the Quraysh is clearly visible in the dispute and disagreement that erupted among them regarding the reconstruction of the Holy Ka'bah, even though they were known to be the mightiest and most consolidated Arab tribe at that time. We can, also, easily comprehend the society's perseverance in immorality and lewdness by noting the reiterated warnings issued to the Jews of the Arab Peninsula and the good tidings of the emergence of a reformer and savior of the human race with his celestial message of salvation. Further, these Peninsula people were constantly informed that a prophet would surely rise up from among them and surely demolish and smash their idols.[2]

Faith of the Prophet's Forefathers

The Prophet (ṣ) was born in a family that believed in monotheism (*tawhid*) and enjoyed a high position due to their high moral values. We can sense the faith of his grandfather Abd al-Muttalib from his speech and prayer at the

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1. Al-Sirah al-Nabawiyyah, 1:225.
2. Bihar al-Anwar, 15:231; al-Sirah al-Nabawiyyah, 1:211; *Surat al-Baqarah,* 2:89.

time when Abrahah al-Habashi attacked the Holy Ka'bah intending to demolish it. He did not resort to the idols; rather, relied on God, the Omnipotent, to protect and safeguard His House, the Ka'bah.[1] We can even say that Abd al-Muttalib was, more than the others, aware of the Prophet's affairs and future connected with the Heavens and the Creator through the news that confirmed and proved this truth. His concern and anxiety about the Prophet (ṣ) manifested themselves more clearly when he sought a nurse to feed the baby and look after it because he was aware of his (Muhammad (ṣ)) position near Allah the Benefactor, the All-Giver.[2] Further evidence of his good care for his grandson can be seen in his cautioning Umm Ayman against neglecting the Prophet (ṣ) or leaving him alone when he was a child.[3]

The same can be said about his paternal uncle Abu Talib who continued to take care of the Prophet (ṣ) and support him so that he could convey and proclaim his message till the last moments of his blessed life, sustaining and suffering all sorts of offences, embargo and siege in the mountain pass (*Shiab*) imposed by the Quraysh. The narrations reported about Abu Talib's attitude on several occasions reveal his concern for the safety of the Prophet's life.[4]

Concerning the Prophet's parents, there are strong narrations indicating their revulsion for polytheism and idols, and sufficient proof for this is the following saying of the Messenger of Allah (ṣ): "I have been carried and transformed from the loins of pure and unerring men to the wombs of pure women." This utterance implies a purity of his forefathers and mothers from every filth, impurity and polytheism.[5]

The Messenger's Birth

Soon after Christianity had exhausted all its means and goals and become least effective, the world of those days was inflicted with moral decline, perplexity and deviation of all forms. All the people and nations that were dominating the world had in some way fallen prey to anarchy and confusion,

1. Al-Sirah al-Nabawiyyah, 1:43-62; al-Kamil fi' al-Tarikh, 1:260; Bihar al-Anwar, 5:130.
2. Al-Sirah al-Halabiyyah, 1:182; al-Shahristani, al-Milal wa al-Nihal, 2:248.
3. Sirah Zayni Dihlan be-Hamish Al-Sirah al-Halabiyyah, 1:64; Tarikh al-Ya'qubi, 2:10.
4. Al-Sirah al-Nabawiyyah, 1:979; Tarikh Ibn 'Asakir, 1:69; Majma' al-Bayan, 7:37; Mustadrak al-Hakim, 2:623; al-Tabaqat al-Kubra, 1:168; Al-Sirah al-Halabiyyah, 1:189; Usul al-Kafi, 1:448; al-Ghadir, 7:345.
5. Sirah Zayni Dihlan be-Hamish Al-Sirah al-Halabiyyah, 1:58; Al-Shaykh al-Mufid, Awa'il al-Maqalat, pp. 12-3.

and had turned to misguided callers towards delusion, and enslaved by deceptive ignorance. The conditions and circumstances that were prevalent among the Romans were as alarming and decadent as those of their rivals in Persia, and so was the situation in the Arabian Peninsula, where idolatry and polytheism with their ramifications submerged the entire region and the whole world reached the end of its tether in the midst of all that confusion and unrest.

The Holy Quran eloquently describes the tragic aspect that distinguished the life of the people of that era in many verses. The doyen of the Prophet's Household, Imam Ali ibn Abi Talib (a), presents for us an accurate portrayal of the state of the society to which the Noble Prophet (ṣ) was assigned the mission of preaching the new religion thus:

"Allah sent the Prophet (ṣ) when the mission of other prophets (a) had stopped and the people were in slumber for a long time. Vices were raising their head, all matters were under disruption and in flames of wars; the world was full of open deceitfulness. Its leaves had turned yellow and there was absence of hope about its fruit, while water had gone underground. The minarets of guidance had disappeared and signs of destruction had appeared. It was stern to its people and frowned in the face of its seeker. Its fruit was vice and its food was carcass. Its inner dress was fear and outer cover was sword."[1]

It was during these harsh circumstances prevalent in the world filled with anarchy and deviation that the Divine light shone on the horizons of human life; it was there that this quintessence of being who was destined to bring human thought to maturity, generated a new energy and an inexhaustible vitality in mankind offering a noble life and everlasting bliss. That was when the land of Hijaz was blessed by the blissful birth of the Most Noble Prophet Muhammad ibn Abdullah (peace and benediction be upon him and his progeny) in the Elephant Year (570 AD) in the city of Makkah in the Arabian Peninsula, in the Month of Rabi‘ al-Awwal , as per the opinion held by most of the traditionalists and historians.

According to his Household (peace be upon them)–who were naturally more aware of internal domestic affairs–it is said: "He (ṣ) was born at dawn on Friday, the seventeenth day of the Month of Rabi‘ al-Awwal, as believed by the Imamiyyah (Shiahs). But other sects (Sunnites) believe that it was on Monday the twelfth day of the Month of Rabi‘ al-Awwal.[2]

1. Nahj al-Balaghah, sermon no. 89.
2. Imta‘ al-Asma’, p.3, where all the reports about the birthday of the

Some historical and *hadith* references cite the occurrence of miraculous events on the day of his birth, such as extinction of the Fars Fire; a big earthquake causing dilapidation of churches and synagogues and vanishing of all idols and things that were worshipped other than God, the Honorable and Glorious; falling down of the idols erected inside the Ka'bah on their faces; obscuring to the sorcerers and monks their affairs and the appearance of stars that were not seen before. Also, after birth, he was heard uttering these words: "God is Great, and much praise be to God, and Allah is Glorified, in the early morning and in the evening."[1]

The Prophet (ṣ) was known by two names: 'Muhammad' and 'Ahmad' (ṣ) which are both cited in the Holy Quran. Most of the historians claim that his grandfather Abd al-Muttalib was the first to call him 'Muhammad' (praised), telling those who inquired about the reason for giving the infant such a name that: "I wanted that he be praised and eulogized in the sky and on earth".[2] It is said that his mother Aminah called him 'Ahmad' (ṣ) before his grandfather named him 'Muhammad' (ṣ).

The Prophet's coming (mission) was proclaimed by the Bible through Jesus Christ (a)–exactly as was foretold by the Holy Quran and believed by the scholars of the People of the Book (*Ahl al-Kitab*)–the fact that the Holy Quran stated thus: *"... and giving glad tidings of a messenger to come after me, whose name shall be Ahmad..."*[3] There is no objection to call one person with two names, surnames and epithets (*kunyah*), as this was a common habit among the people of the Arabian Peninsula and other places.

The Prophet's Fosterage

Muhammad (ṣ) became the main and only concern of his grandfather Abd al-Muttalib after he lost his dearest son Abdullah prematurely. Hence, he committed his suckling to 'Thuwaybah', a captive bondwoman of Abu Lahab to arrange for his newborn grandson to be suckled by the Bani Sa'd and grow up in the pure air of the desert among the desert inhabitants, far from the epidemics threatening the newborn children in Makkah. It was a tradition common among the noble personages of Makkah to hand over their foster infants to wet nurses, and those coming from the tribe of Bani Sa'd were publicly known in this connection. This tribe lived in the vicinities of Makkah and the Holy Sanctuary (Haram), and their women used to visit

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Prophet (ṣ) can be found.

1. Tarikh al-Ya'qubi, 2:8; Al-Sirah al-Halabiyyah, 1:92.
2. Al-Sirah al-Halabiyyah, 1:128.
3. *Surat al-Saff*, 61:6; Al-Sirah al-Halabiyyah, 1:79.

Makkah during a specific time every year, seeking to have nursling infants to feed, especially in the year of the Prophet's birth, as people suffered from drought and famine in it, so these women (wet nurses) were in bad need of the help and aid of Meccan notables.

Some historians claim that none of these wet nurses accepted to suckle Muhammad (ṣ) because he was an orphan. All the caravan of wet nurses was about to return with each one holding a nursling infant with her except Halimah, the daughter of Abu Dhuayb al-Sa'diyyah, who first refused, as did all the other wet nurses, to take the Prophet (ṣ), but when failing to find a nursling infant she said to her husband: "By God I shall go to that orphan and take it." Her husband liked the idea and urged her to do so. So she returned to the infant and embraced it, hoping to be blessed by its presence near her.[1]

This claim can be refuted by the lofty status of the Hashimite Household and notable personality of his grandfather who was known for munificence, benevolence and providing the needy and indigent with sustenance and maintenance.

Some historians claim that the Prophet's father passed away within a few months after his birth.[2]

It is also reported that he (ṣ) refused to suck any breast except that of Halimah,[3] who said: "Abd al-Muttalib received me and asked me: 'Who are you?' I replied: 'I am a woman from the tribe of Bani Sa'd.' He then said: 'What is your name?' I said: 'Halimah', and with a smile on his face he said: 'What good fortune and delight it is! Bliss (*sa'd*) and clemency (*hilm*), two traits demonstrating the bliss of life and everlasting dignity and honour.'"[4]

Halimah was not disappointed in her desire to gain blessings and abundant welfare by taking the orphan of Abd al-Muttalib into her arms to feed him. It is reported that when the infant sucked her breast it overflowed with milk.

Halimah used to say: "When we took the Messenger of Allah (ṣ), we found abundant increase in our livelihood and sustenance, to the extent that we turned opulent after suffering long months of drought, distress and constraint."[5]

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1. Al-Sirah al-Halabiyyah, 1:146.
2. Al-Sahih min Sirat al-Nabi al-A'zam (ṣ), 1:81; Al-Sirah al-Halabiyyah, 1:81.
3. Bihar al-Anwar, 15:342.
4. Al-Sirah al-Halabiyyah, 1:147.
5. Bihar al-Anwar, 15:345; Ibn Shahr Ashub, al-Manaqib, 1:24; Al-Sirah al-Halabiyyah, 1:149.

The infant, the descendant of Abd al-Muttalib stayed for five years under the care of Halimah and her husband, enjoying the clean atmosphere and serenity that dominated the plains and desert of Bani Sa'd. Halimah, after weaning him and his completing two years, returned him to his family unwillingly, due to the bliss and good that surrounded her because of his presence near her. Besides, his mother desired her son be fed and nurtured far from Makkah, for fear of being inflicted with the diseases that were rampant in his birth-place, so Halimah brought him back with her and found his mother immensely relieved.

It is reported too, that she brought him again to Makkah for fear of wicked hands, when she met a group of Abyssinian Christians coming towards the Hijaz, insisting on taking the child with them to Abyssinia, as they found in him the signs of the Promised Prophet, with the intention of gaining the honor of taking care of him and attaining the glory of following him.[1]

The Prophet's Prayer for Rain

Historians refer to the phenomenon of *istisqa'* (praying for rain) by making the Prophet an intermediate. This happened more than once during his lifetime; when he was a nursling infant and when he was a boy (lad) in the lifetime of his grandfather and uncle Abu Talib. The first time was when the great famine inflicted the Meccans and God withheld the rain from falling over them for two years. Abd al-Muttalib ordered his son, Abu Talib, to bring his grandson, Muhammad (ṣ), near him. Abu Talib brought the swaddled infant and placed it on his hands. Facing the Ka'bah and raising it up to the sky he said: "O' Lord, for the sake of this child, reiterating these words many times, succor us with permanent and pouring rain." Within less than an hour heavy clouds covered the whole sky, and such heavy rain started to pour that all the people feared the mosque would be destroyed and demolished because of the intensity of rain.[2]

This *istisqa'* recurred again after a period of time when the Prophet (ṣ) was a lad. His grandfather, Abd al-Muttalib, took him to Mount Abu Qubays accompanied by some dignitaries of the Quraysh hoping their prayer would be accepted by the Prophet's blessed presence.

Some historians report that the leaders of the Quraysh asked Abu Talib to pray for rain, so he went out to Masjid al-Haram taking with him the Prophet (ṣ), still a lad, who shone like a sun amid darkness. Then Abu Talib invoked

1. Al-Sirah al-Nabawiyyah, 1:167; Bihar al-Anwar, 15:401; Al-Sirah al-Halabiyyah, 1:155.
2. Al-Milal wa al-Nihal, 2:248; Al-Sirah al-Halabiyyah, 1:182-3.

Allah the Almighty for the Prophet's sake. Suddenly, the clouds accumulated in the sky and rain poured down heavily till the valleys began to overflow bringing pleasure and delight to all the people.

All this indicates for us the sincere belief in God's Oneness and strong faith that both the guardians of the Messenger of Allah (ṣ) had and we can be content with these two stances as sources of pride and honor. It also shows that the Prophet (ṣ) grew up in a house where the prevalent religion was true faith and belief in the Oneness of Allah the Almighty.

With His Mother, Aminah

The Prophet (ṣ) could not fully enjoy the kindness and affection of his compassionate mother for a long time. That mother who survived his father, kept waiting for the time when the orphan of Abdullah would grow up and prove to be a source of consolation for the loss of her beloved husband who died so early, but death did not respite her long. It is reported that Halimah al-Sa'diyyah (the Prophet's wet nurse) brought the Prophet (ṣ) and handed him to his mother when he reached the age of five. His mother intended to carry him with her while paying homage to the tomb of her dear husband, and at the same time to introduce him to his maternal uncles who lived in the villages between Makkah and Yathrib, inhabited by Bani al-Najjar. Full of joyous satisfaction, she reached the dwelling places of the uncles, but she was not destined to return to Makkah, as she died on the journey at al-Abwa', after letting the Prophet (ṣ) visit the house in which his father died and was buried in. The death of his mother added another sorrow to the previous sorrows that afflicted the Prophet (ṣ). The consecutive sorrows that afflicted the Prophet's heart in childhood were probably steps prescribed by the Lord to prepare and help his noble self to attain the stage of perfection.

After the demise of the Prophet's mother, Umm Ayman continued the course of her trip towards Makkah with the Prophet (ṣ) to hand him over to his grandfather abd al-Muttalib, whose increasing affection for his grandson Muhammad (ṣ) multiplied with every passing day.[1]

With his Grandfather, Abd al-Muttalib

The Noble Prophet Muhammad (ṣ) occupied the heart of his grandfather Abd al-Muttalib in a way that none of his sons and grandsons enjoyed, though being reputable doyens of the savanna of Makkah. It is reported that Abd al-Muttalib was usually seen sitting in the courtyard of the Ka'bah, on a rug that was specially extended for him, surrounded by notables and masters of

1. Al-Sirah al-Halabiyyah, 1:105.

the Quraysh, besides his sons. On sighting his grandson Muhammad (ṣ) coming, he would immediately give orders to clear the way to let him come forward toward him. Then he would make him sit beside him on the very rug distinguished for him.[1] This special care extended by the head of the Quraysh consolidated and raised Muhammad's status in the hearts of the Quraysh, to which were added his lofty and noble morals since he was of a very tender age.

The Holy Quran makes a reference to this period of orphanage which the Prophet (ṣ) passed under the grace of his Lord, through this verse:

"Did We not find thee an orphan and give thee shelter (and care)?"[2]

Orphanhood usually serves to shape man and prepare him to tolerate and resist hardships and adversities. Thus, Allah the Almighty fulfiled the task of building the infrastructure of his personality, prepared him for undertaking the future mission and conveying the great Message which was waiting for him to attain maturity and perfection. The Prophet (ṣ) made a reference to this reality by saying: "My Lord educated me and He educated me well."[3]

This period in which the Prophet (ṣ) enjoyed the care and protection of his grandfather were like a soothing balm placed on his wounds but did not last long. Just as he reached the age of eight, the life of his great grandfather Abd al-Muttalib came to an end. A new grief and third calamity assailed the Prophet, lines of sorrow and pain became apparent on his face, and the powerful spirit that was never troubled by the perils he faced throughout his life, was gripped by the pain of bereavement. He (ṣ) mourned so deeply for his grandfather that his sadness seemed as intense as when he lost his mother. He never forgot his grandfather, who assumed his responsibility and fulfiled this trust in the best manner, being fully aware of his prophethood. It is reported that when he saw someone intending to distance Muhammad (ṣ) from him while he was a toddler, he would immediately say to him: "Leave my son alone, for power and authority (*mulk*) are coming toward him."[4]

1. Al-Sirah al-Nabawiyyah, 1:168.
2. *Surat ad-Duha',* 93:6.
3. Majma' al-Bayan, 5:333, tafsir (interpretation) of *Surat al-Qalam.*
4. Tarikh al-Ya'qubi, 2:10.

CHAPTER TWO
STAGE OF ADOLESCENCE AND YOUTH

Abu Talib's Custody of the Prophet (ṣ)

Abd al-Muttalib's patronage and care for his grandson Muhammad (ṣ) continued till he committed this charge to his son Abu Talib, as he was aware that Abu Talib would take care of his nephew in the best possible way despite being indigent, for he was the noblest and most munificent brother having the highest status among the Quraysh. Added to this, Abu Talib was the full brother of Abdullah, a fact that led to consolidation of his relationship with the Prophet (ṣ).

Abu Talib accepted or rather welcomed such a charge and responsibility with great pride and honor, supported by his tender-hearted wife, Fatimah bint Asad. They used to give priority to Muhammad (ṣ), with regard to maintenance and clothing, over themselves and their children. Describing this special treatment by Abu Talib and his wife, the Prophet (ṣ), on the death of Fatimah bint Asad, declared: "My mother died today." He shrouded her with his shirt and laid her in her grave.

The heavy responsibility of Abu Talib, i.e. taking care of the Prophet (ṣ), started after the death of Abd al-Muttalib. Since then, Abu Talib, his uncle, took him and treated him very kindly. He protected him against misfortunes with his person, money and magnanimity since he was a little boy, besides defending him and supporting him with his hand and tongue throughout his life. He helped him grow up and develop his faculties to attain the position and capability of comprehending the prophethood and proclaiming or propagating the Message.[1]

The First Journey to Syria

It was a long-established habit for the people of Quraysh to set out toward Syria every year, for trading was the main source of living for them. One morning Muhammad (ṣ) learned that his uncle Abu Talib was planning to journey to Syria, leaving him behind for fear of the troubles of travel and risks of traversing the desert. Muhammad (ṣ) then approached his uncle and

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1. Manaqib Al Abi Talib, 1:35; Tarikh al-Ya'qubi, 2:14.

asked him for permission to accompany him on his journey but Abu Talib refused. When the caravan was about to depart, Muhammad's eyes filled with tears, and Abu Talib was deeply moved by the sad expression on his face. He was eventually compelled to take him along, and thus it was that at the age of twelve he set out on a journey to Syria in the company of his uncle. On this journey he acquired knowledge about the routes of the caravans and became acquainted with the nature of travel across the desert.

Before the Quraysh caravan reached its destination, it passed through the city of Basrah where the party met a learned Christian monk called Buhayra. As soon as Buhayra caught sight of Abu Talib's nephew, he found himself profoundly attracted towards him. His piercing and mysterious glances seemed to indicate some secret hidden in his heart. Finally, Buhayra could not contain his knowledge and said: "This child has a brilliant future, and he is the promised messenger whose coming and prophethood have been foretold in the scriptures. He is that true prophet whose name and family I have read of. The Divine religion he brings will conquer the whole world. You must conceal him from the view of the Jews, because they will destroy him once they become aware of him."[1] Therefore, Abu Talib immediately started his return journey to Makkah along with his nephew Muhammad (ṣ).

Sheep Pasturage

We have no authentic traditions reported from the Imams of the Ahl al-Bayt (a) that determine the fact that the Messenger of Allah (ṣ) had pastured sheep in his boyhood except this one *hadith* reported from al-Imam Ja'far Al-sadiq (a) talking generally about all the Prophets (a) with regard to pasture and its philosophy thus: "God has never sent any prophet without instructing him how to pasture livestock, teaching him, thereby, how to take care of the affairs of people."

Another *hadith* is reported from him on the philosophy of cultivation and pasturage that he said: "Verily, Allah, the Honorable and Glorious, preferred for His Prophets (a) works of cultivation and pasturage, so that they harbour no aversion against the sky drops."[2]

In another narration, it is said: "The Messenger of Allah (ṣ) never worked on hire for anyone all his life."[3]

This text indicates that he never pastured the cattle for the Meccans for

1. Sirah Ibn Hisham, 1:194; Al-Sahih min Sirat al-Nabi, 1:91-4.
2. 'Ilal al-Shara'i':23; Safinah al-Bihar, subject of naba'.
3. Tarikh al-Ya'qubi, 2:21; al-Bidayah wa al-Nihayah, 2:296.

wages, as claimed by some historians who quote a *hadith* cited in *Sahih al-Bukhari*.[1]

If the Prophet's working as a shepherd in his youth or adolescence becomes an established fact, in our view, the reason for this would be Divine preparation by practising this activity and qualifying to attain the lofty status of perfection which Almighty Allah described thus: *"And surely thou hast sublime morals."*[2] That fitting degree of perfection was achieved which rendered him ready and capable of bearing and undertaking the heavy mission of preaching the Divine Message, which required fully observing people's rights, educating them, and tolerating the hardships in the way of guiding and instructing them.

Wars of the Violaters (Hurub al-Fujjar)

There were several wars waged by the Arabs which violated the sanctity of the inviolable months, so they were called Wars of the Violators.[3]

Some historians claimed that the Prophet (ṣ) was present in some of these wars and participated to some extent in them. But a number of researchers raised doubts about this claim for certain reasons, among which the following ones can be mentioned:

Firstly, as the Prophet (ṣ) grew young, more and more splendour was added to his personality, and he was known for his superior bravery like all the Hashimites, but this did not mean that he took part in a war caused by injustice and corruption. It is reported that none of the Bani Hashim ever participated in these wars, as Abu Talib forbade all the Hashimites from participation, saying: "This is oppression and gross injustice besides severing of the ties of kinship and violation of the sanctity of the sacred months. Neither I nor anyone of my family will ever participate in it."[4] Abdullah ibn Jadan and Harb ibn Umayyah and Kinanah decided to withdraw from the war saying: "We cannot participate in an event in which Bani Hashim are all absent."[5]

Secondly, the narrations differed about the role played by the Prophet (ṣ) in this war, as some of the narrators reported that: "The Prophet's practice was only handing over the arrows and darts to his uncles, warding

1. Sahih al-Bukhari, kitab al-ijarah, bab 303, *hadith* no. 499.
2. *Surat al-Qalam,* 68:4.
3. Mausu'ah al-Tarikh al-Islami, 1:301-5, al-Aghani, 19:74-80.
4. Tarikh al-Ya'qubi, 2:15.
5. Ibid.

off the darts shot by their enemies and guarding their luggage and chattel."[1] Another narrator said that the Prophet (ṣ) darted a number of arrows,[2] while a third one claimed that he (ṣ) stabbed Abu al-Bara', known as fellow with spears, and threw him down,[3] despite being a lad.[4] But a doubt is raised here as we wonder whether a lad or a boy was allowed by the Arabs to engage in battles and wars.[5]

The Fudul Alliance

After the war of violators, the Quraysh leaders saw that their power was crumbling in the face of the new order of monotheism, and felt the division was stirring up dissension among them, and feared losing their power after being very strong and invincible. At that time al-Zubayr ibn Abd al-Muttalib called for contracting the *Fudul* Alliance. Thereat, clans of Bani Hashim, Zuhrah, Tamim and Bani Asad held a meeting in Abdullah ibn Jadan's house, and the allies immersed their hands into the water of *Zamzam* and joined in a league to support the oppressed, assist in earning a living and forbid evil.[6] It was the most honourable and noblest alliance in the pre-Islamic (Ignorance) Era. The Prophet (ṣ) participated in this alliance at the age of twenty.[7] After assuming the sacred responsibility of prophethood, he eulogized this alliance saying: "Nothing is dearer to me than winning the best favors through an alliance I could attend in Ibn Jadan's house, and if I was invited to join it in the Islamic era I would have certainly responded to that call."[8]

The reason for naming it the *al-Fudul* Alliance was that three persons whose names were derived from the term '*fadl*' took part in it. Regarding the cause of contracting this alliance it is reported that: "A man from the clan of Zubayd or Bani Asad ibn Khuzaymah in Makkah brought some merchandise for trade in the Month of Dhu'l-Qa'dah. He sold this merchandise to a person called al-As ibn Wa'il Al-sahmi who withheld its price and refused to give the seller his right. The merchant appealed to the Quraysh to restore his right from the buyer, but the allies of the Quraysh declined to support the

1. Mausu'ah al-Tarikh al-Islami, 1:304.
2. Zayni Dihlan, Al-Sirah al-Nabawiyyah, 1:251; Al-Sirah al-Halabiyyah, 1:127.
3. Ibid.
4. Tarikh al-Ya'qubi, 2:16.
5. Al-sahih fi al-Sirah, 1:95.
6. Al-Bidayah wa al-Nihayah, 3:293; Ibn Abi al-Hadid, Sharh Nahj al-Balaghah, 14:129, 283.
7. Tarikh al-Ya'qubi, 1:17.
8. Sirah Ibn Hisham, 1:142.

Zubaydi man against al-As ibn Wa'il and reprimanded him. Seeing this mischief, the Zubaydi man ascended the Mount of Abu Qubays and pleaded for help. Thereat al-Zubayr ibn Abd al-Muttalib rose up and called for concluding the said alliance. When it was contracted, the allies betook themselves to al-As, regaining from him the commodity of the Zubaydi merchant and handed it over to him."[1]

Trading with Khadijah's Merchandise

The splendour of Muhammad's personality began to glitter in Meccan society as it was characterized by a lofty morality, nobility, magnanimity, honesty, trustworthiness, truthfulness, and an unfailing sense of justice, the attributes with which he captivated the hearts of his contemporaries, besides being the descendant of an immaculate and pure family. But Abu Talib's state of indigence impelled the head of this noble and munificent Household, among whom Muhammad (ṣ) had lived, to go and trade the merchandise belonging to Khadijah, the daughter of Khuwaylid. For this purpose, Abu Talib took the initiative and went to Khadijah and presented this proposal to her, which she welcomed with great pleasure, being aware of Muhammad's character and honesty. She offered him double the amount that she used to pay to whomever was trading on her behalf.[2]

The most Noble Prophet (ṣ) set out on his journey to Syria, supported by 'Maysarah', a trusted servant of Khadijah, whose heart and veneration he (ṣ) managed to captivate by virtue of his attributes and tender-heartedness. With his honesty and acumen he (ṣ) managed to earn abundant profits and demonstrated dazzling noble actions (*karamat*) on that trip. When the caravan returned to Makkah, Maysarah apprised Khadijah of the *karamat* and noble acts exercised by Muhammad (ṣ) on their journey to Syria,[3] which increased Khadijah's attention toward him (ṣ) and aroused a strong desire to get married to him.

Some historians claimed that Khadijah took him on hire to trade on her behalf, while al-Ya'qubi, in his *Tarikh al-Ya'qubi* which is considered the oldest among authentic and reliable references, has said: "He was not among those regarding whom people would say: 'I have taken him on hire to do such and such a thing for me', and he was never a hired employee for

1. Al-Sirah al-Halabiyyah, 1:132; al-Bidayah wa al-Nihayah, 2:291.
2. Bihar al-Anwar, 16:22; Kashf al-Ghummah, 2:134 quoting Ma'alim al-'Itrah by al-Janabudhi; refer also to Al-Sirah al-Halabiyyah, 1:132.
3. Al-Bidayah wa al-Nihayah, 2:296; Al-Sirah al-Halabiyyah, 1:136.

anyone at all."[1]

It is reported from al-Imam al-Hasan al-Askari (a), from his father al-Imam al-Hadi (a) that he said: "The Messenger of Allah (ṣ) used to travel to Syria on a mercantile mission on behalf of Khadijah bint Khuwaylid."[2]

1. Tarikh al-Ya'qubi, 2:21.
2. Bihar al-Anwar, 17:308.

CHAPTER THREE
FROM MARRIAGE TO MISSION

The Blessed Marriage

For the extraordinarily lofty personality of Muhammad (ṣ), it was necessary to marry a woman suitable for him and his great objectives. He (ṣ) needed a woman who was capable of enduring the troubles and difficulties he would be facing while preaching his message. No woman possessed such characteristics or was qualified to undertake the responsibility of being the wife of Muhammad (ṣ) except Khadijah. And so willed God Almighty, for Khadijah to become attracted to Muhammad (ṣ) and deeply attached to his noble person. Khadijah (may God be pleased with her) was the noblest, the richest and the most beautiful among the women of the Quraysh. In the pre-Islamic era she was called *"at-Tahirah"* (the Chaste) and *"Sayyidatu Quraysh"* (leading woman of the Quraysh). All men of her clan longed to marry her.

Many notable personages asked for her hand in marriage, offering her abundant fortunes, but she refused them all.[1] She had a mind of her own that was capable of assessing and evaluating all matters carefully. Hence, she chose Muhammad (ṣ) to be her husband, basing her decision upon his nobility, sublime morals, virtuous character and lofty values. She preferred to surrender to his magnanimity and offered herself to him in marriage.

All the historians and narrators concur that it was Khadijah herself who first declared her desire to get married to Muhammad (ṣ). On his nephew's request, Abu Talib along with some family members and some Quraysh pundits went to the house of Khadijah's guardian, her paternal uncle, Amru ibn Asad,[2] to offer Muhammad's proposal of marriage. That event took place fifteen years before the beginning of the Prophet's mission, as per the predominant opinion held by most of the traditionists.

On this mission Abu Talib said: "All praise belongs to the Lord of this House, who generated us from Abraham's and Ishmail's seed, who made us dwell in a safe sanctuary, rendered us rulers over people, and blessed us with

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1. Bihar al-Anwar, 16:22.
2. Al-Sirah al-Halabiyyah, 1:137.

the homeland we are living in… and my nephew, who if compared to other personages of Quraysh would certainly outweigh them, and would surpass every other man in honour and magnanimity. He has no parallel among all creatures, despite being indigent in respect of wealth, as wealth is a flowing sustenance and a transient shade. He has a desire in Khadijah and she in him. We have come to ask you for her hand in marriage to him with her acceptance and by her order, and I am ready to offer her dowry (*mahr*) from my own as you request, the advanced one (*ajil*) and the deferred one (*ajil*)… By the Lord of this House he is fortunate in, having a widely-acknowledged religion and an unerring and sober opinion."[1]

But Khadijah (may God be pleased with her) took the lead again and offered to pay the *mahr* from her own. Some people were astonished and exclaimed: "How wonderful! The *mahr* be paid by women to men!" These words angered Abu Talib, who said: "If men are like my nephew (pointing to Muhammad (ṣ)), these men should be sought and proposed to marriage with the greatest *mahr*; but if these men be your likes, they should not be married or taken as husbands without demanding a very high *mahr*."

Some reliable sources claimed that the Messenger of Allah (ṣ) himself offered to give her *mahr*, and no objection was made to this when he conveyed this through Abu Talib. Further, we can deduct from Abu Talib's introduction the high status the Prophet (ṣ) enjoyed in the hearts of people, besides knowing the dignity and sovereignty enjoyed by Bani Hashim.

Khadijah before Marrying the Prophet (ṣ)

Khadijah was born into a family of noble origin and was known for perfect manners and noble morality, inclined towards the right religion (*hanifiyyah*), the religion of Abraham, the Friend of God (*al-Khalil*) (a). Her father, Khuwaylid, contested the monarch of Yemen's intention to carry and move the Black Stone to Yemen, not intimidated or scared by the number of the monarch's supporters to defend his belief and religious rites. And her grandfather, Asad ibn abd al-'Uzza, was one of the renowned participants in the *Fudul* Alliance, which was built on the basis of supporting the oppressed, whose importance was testified and confirmed by the Messenger of Allah (ṣ), who maintained and established the values upon which it was founded.[2] Further, her cousin Waraqah ibn Nawfal was a

1. Usul al-Kafi, 5:374; Bihar al-Anwar, 16:5, quoted from al-Kashshaf and Rabi' al-Abrar; see also Al-Sirah al-Halabiyyah, vol, 1:139; Tarikh al-Ya'qubi, 2:20; Abu Hilal, al-Awa'il, 1:162.
2. Al-Sirah al-Nabawiyyah, 1:141.

notable personage who was associated with the Christians and Jews, studying their books and scriptures.

History does not give us any detailed information about Khadijah's life before getting married to the Prophet (ṣ). Some historians claimed that before the Prophet (ṣ), Khadijah had two husbands and she gave birth to a number of children from them, by the names of Atiq ibn A'id al-Makhzumi and Abu Halah at-Timimi,[1] while other narrators said that she was a virgin when the Prophet (ṣ) married her. Based on the latter narration, the daughters of Halah, Khadijah's sister, by names of Zaynab and Ruqayyah, were no more than daughters by adoption for Khadijah after the death of their mother.[2]

The historians differed among themselves regarding the age of Khadijah on getting married to Muhammad (ṣ). Some of them claimed that she was 25 years old, while others claim she was 28, 30, and 35, while a fifth group said she was 40 years old when she got married to the Prophet (ṣ).[3]

Replacement of the Black Stone

Ka'bah held a distinguished position in the hearts of the Arabs who used to show great care for it and go on pilgrimage to it in the pre-Islamic era (*al-Jahiliyyah*). Just within five years before the Prophetic mission, a huge torrent dilapidated the Ka'bah and levelled it to the ground. The heads of Quraysh held a meeting to discuss the ways of tackling this problem, taking the decision to rebuild and expand the Ka'bah. Then the dignitaries of Quraysh and Mecca embarked on the construction work. While completing the construction work, they reached the location of the Black Stone and started quarrelling among themselves regarding which tribe should have the honour of placing the Stone in its determined position, as each clan strove hard to have that honour.

Consequently, they readied themselves to fight each other, with every ally joining the tribe to which he belonged, giving up all the construction work. After a while they held a meeting in the mosque where they consulted each other and deliberated the issue attentively. Finally, they reached an agreement that whoever entered upon them first would be the approved

1. To get acquainted with the differences between the narrations, see al-Isabah, 3:611; Al-Sirah al-Halabiyyah, 1:140; Usd al-Ghabah, 5:71, 121.
2. Manaqib Al Abi Talib, 1:159; A'lam al-Hidayah, 3; Al-Sahih min Sirat al-Nabi al-A'zam, 1:121-6.
3. Al-Sirah al-Halabiyyah, 1:140; al-Bidayah wa al-Nihayah, 2:295; Bihar al-Anwar, 16:12; Sirah Maghlatay, p. 12; Al-Sahih min Sirat al-Nabi al-A'zam, 1:126.

arbitrator among them, undertaking upon themselves to adhere to his decision. The first person to enter happened to be Muhammad ibn Abdullah (ṣ), when the participants in the meeting exclaimed: "This is the Trustee (*al-Amin*), we all accept him to judge among us and settle our dispute." So did the Prophet (ṣ), as he undertook upon himself to resolve the quarrel, by placing the Stone on a blanket saying to the attendants: "Let each clan grasp one end of the blanket and all lift it." On approaching the location of the Stone, he (ṣ) took it in his hand and placed it where it should be. After that they completed the stages of reconstructing the Ka'bah.[1]

Some historians reported that in the pre-Islamic era (*al-Jahiliyyah*), the people had recourse to the Prophet (ṣ) to settle their disputes and cases as he was known for honesty, trustworthiness and decisiveness.[2]

The above-mentioned incident had a strong impact upon the souls of the tribal chiefs, imparting the Prophet (ṣ) with increasing popularity and new hieghts of respect. It acquainted them with his leadership and management skills which strengthened their confidence in him (ṣ).

Birth of Ali (a) and the Prophet's Upbringing

The relationship between Muhammad (ṣ) and Ali ibn Abi Talib (a) is not restricted to affinity (*nasab*); rather, it is distinguished with being a deep-rooted ideological and spiritual bondage. As soon as Fatimah bint Asad appeared holding her new-born child (Ali) which she delivered inside the Ka'bah,[3] Muhammad al-Mustafa (ṣ) approached her and took the child from her, embracing it warmly.[4] This move represented the start of the Prophet's patronage of Ali (a) and great care in preparing him to undertake the responsibility after him.

The new-born blessed child grew up under the care and patronage of his parents and cousin Muhammad (ṣ) who used to frequent his uncle's house, where he had formerly found the warmth of affection, and drank from the fountains of sincerity and loyalty during the years of his childhood and youth. The Prophet Muhammad (ṣ) continued to frequent his uncle's house, although he was now a married man, living with his wife Khadijah in their

1. Tarikh al-Ya'qubi, 2:19; Sirah Ibn Hisham, 1:204; al-Bidayah wa al-Nihayah, 2:300; Tarikh Al-Tabari, 2:37.
2. Al-Sirah al-Halabiyyah, 1:145.
3. Al-Hakim al-Naysaburi in his al-Mustadrak 'ala Al-sahihayn (3:483), said: "There is consensus among the narrators that Fatimah bint Asad gave birth to 'Ali ('a) inside the Sacred Ka'bah."
4. Ibn Al-Sabbagh, al-Fusul al-Muhimmah, p.13.

own house. He cherished Ali (a) and treated him with affection and care, spoke to him tenderly, rocked his cradle or carried him in his arms. Days passed quickly as the new blessed child grew up in the arms of his parents Abu Talib and Fatimah with his cousin Muhammad (ṣ). This patronage, which lasted for as long as the Holy Prophet lived, had a remarkable effect on Ali's (a) conduct and consciousness, manners and speech. He referred to his relationship with the Messenger of Allah (ṣ) by saying: "Certainly, you know my position of close kinship and special relationship with the Prophet of Allah (peace and blessing of Allah be upon him and his descendants). When I was only a child he took charge of me. He used to press me to his chest and lay me beside him in his bed, bring his body close to mine and make me smell his holy scent. He used to chew something and then feed me with it. He found no lie in my speaking, nor weakness in any act… I used to follow him like a young camel following in the footprints of its mother. Every day he would show me in the form of a banner some of his high traits and command me to follow them."[1]

When the Quraysh suffered from an acute economic crisis (which had a heavy effect on Abu Talib), the Messenger of Allah (ṣ) rushed to his uncles Hamzah and al-Abbas ibn Abd al-Muttalib and proposed to them that each of them should sustain one of the family members of Abu Talib to relieve the ordeal he was experiencing. Therefore, his uncle al-Abbas gladly accepted the proposal and they hurried to Abu Talib and talked him into accepting the suggestion. Then, al-Abbas took Talib, Hamzah took Ja'far with Abu Talib keeping Aqil and Muhammad (ṣ) took Ali (a) (who was 6 years old) saying: "I have chosen that whom God chose for me (as wali) over you, Ali.[2]

Thus, Ali (a), from his childhood, moved to his cousin's house, lived under the patronage of Muhammad (ṣ) and grew up under his care and drank from the fountains of his affection and tenderness, where his character began to develop according to the Prophet's upbringing based on his Lord's teachings. He (a) never separated from him until he (ṣ) joined the Almighty.

The Prophet's care for Ali (a) was not confined to the period of economic crisis, indicating that the Prophet (ṣ) had in mind another long-term prospect which lay in taking Ali (a) under his patronage to teach him what his Lord taught him (ṣ) and build his character in a way capable of fulfiling the heavy responsibility assigned and entrusted to him by Heaven, embodied in

1. Nahj al-Balaghah, sermon no. 192, known as al-Khutbah al-Qasi'ah (Sermon of Disparagement).
2. Maqatil al-Talibiyyin, p.26; al-Kamil fi al-Tarikh, 1:37.

safeguarding and defending the Message conveyed and brought to mankind by the Last Prophet (ṣ), for which Allah the Most High chose the best among His creatures and the elect among His servants.

Thus, Allah the Glorious produced the necessary conditions for Ali (a), helping him to live, from his early years of childhood, under the patronage and protection of the Messenger of Allah (ṣ), enjoying his affection and pity, learning much from his morals and noble traits and manners of behaviour. The Prophet (ṣ) treated Ali (a) as if he was his beloved son. In this way, Ali (a) contemporaneously lived and experienced all the hidden changes and Divine revelations coming onto the Messenger of Allah (ṣ), as he never separated from him throughout his (ṣ) life.[1]

All the chronicles recorded in history books related to Imam Ali's life (*sirah*), demonstrate with undeniable proof the vast range attained by Imam Ali (a) in the arena of Divine preparation to propagate the Message by the Messenger of Allah (peace and benediction be upon him and his progeny) before and after the mission. Besides, they indicate the spiritual and mental instructions and guidelines given by the Prophet (ṣ) to his cousin Ali (a), which rendered him competent to be the highest authority over the *ummah* in the fields of knowledge, thought and political affairs, after the Messenger of Allah (ṣ).

Features of the Pre-Mission Prophet's Character

The name of Muhammad ibn Abdullah (ṣ) became widely known among the people of the Arabian Peninsula at a time when degeneration and disintegration submerged all the dimensions of the then society, while the Prophet's personality shone with more splendour and sublimity.

Uprightness of character and moral excellence of the qualities he possessed emerged in all dimensions of his conduct. Besides that his noble lineage and purity of birth, supported by the Unseen succour and Divine guidance protected him against all sorts of sins and misdeeds.

Ali ibn Abi Talib (a) was the closest to the Prophet (ṣ) and the most aware of his (ṣ) greatness. His words about the status of the Messenger of Allah express the truth about him (ṣ), when he said: "From the time of his weaning, Allah had put a mighty angel with him to take him along the path of high character and good behavior through day and night…"[2]

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1. Nahj al-Balaghah, sermon no. 192; Ibn Abi al-Hadid, Sharh Nahj al-Balaghah, 4:315.
2. Nahj al-Balaghah, sermon no. 192.

It is reported that he, since his childhood, greatly detested idols, driving them away from the threshold of people's veneration. In the tale of his journey to Syria along with his uncle Abu Talib it can be proved how he disregarded and shunned the idols.[1]

For his own life and building up his character, Muhammad (ṣ) adopted a specific course or plan ensuring a certain life that was full of spiritual doctrines and lofty values. He never depended on anyone to earn his living, nor remained idle. It is commonly known of him that he worked as a shepherd to earn a living for his family since his boyhood,[2] and travelled to Syria on a mercantile mission in the prime of youth.[3] The other aspect of his unique personality that was particularly valuable in that corrupt and polluted environment was his humanitarianism that manifested itself in his extreme compassion and kindness towards the weak, the afflicted and the indigent. The best example for this fact can be seen in his kind treatment of Zayd ibn Harithah, who had been separated from his family at an early age and was given to the Prophet (by Khadijah) as a slave. He spent his entire life with him (ṣ). Zayd was emancipated by the Prophet (ṣ), but he remained enslaved to the love, greatness and splendour of the Prophet (ṣ) and captivated by the excellence of his conduct and behaviour. Although he was free to return to his family, he refused and preferred to remain with Muhammad (ṣ) and chose the dignified life beside him.[4]

Some of the traits of Muhammad (ṣ) before he began the Prophetic mission were eloquence and profundity of speech, fairness in judging, superior intelligence and perception, heavenly disposition and brilliance of thought, all abundantly evident in the being of this great personage. They shone forth in all the various scenes of his life, and he lived those years demonstrating the loftiest prerequisites of humane and social conduct in the ignorant society of the Peninsula. The remarkable and ideal personality of the Prophet (ṣ) rendered him superior to all his contemporaries in that society. Friend and enemy agreed that none of the men of his age could even approach him in the perfection of his attributes and spiritual characteristics. This fact was testified by the Holy Quran, when it said to him: *"And surely thou hast sublime morals."*[5]

1. Al-Sirah al-Nabawiyyah, 1:182; al-Tabaqat al-Kubra, 1:154.
2. Al-Sirah al-Halabiyyah, 1:125; Safinat al-Bihar, subject of (n.b.a); Ibn Hisham, Al-Sirah al-Nabawiyyah, 1:166.
3. Bihar al-Anwar, 16:22; Kashf al-Ghummah, 2:13; al-Kamil fi al-Tarikh, 2:24.
4. Al-Isabah, 1:545; Usd al-Ghabah, 2:225.
5. *Surat al-Qalam* 68:4.

SECTION THREE

Chapter One
The Prophetic Mission and Its Challenges

Chapter Two
Stages of Message Propagation in the Meccan Epoch

Chapter Three
Bani Hashim's Reaction toward the Prophet (ş)

Chapter Four
Years of Relief till Migration

CHAPTER ONE
THE PROPHETIC MISSION AND ITS CHALLENGES

The verses of the Holy Quran represent the oldest historical texts having veracity, exactitude and contemporaneousness to the events of the era of the Islamic Message. The scholastic course of study dictates upon us not to go beyond the Quranic texts related to the lifetime of the Prophet (ṣ) regarding whom many Quranic verses were revealed during the time of his mission, and continued to be revealed till his (ṣ) demise.

Knowing that the old narrations represented by books of *hadith* and history (*sirah*), were written many centuries after the events on the one hand, and were subjected to perversion and falsification on the other hand, made it necessary for us to subject these narrations to firm texts (*muhkamat*) of the Holy Book, the prophetic *Sunnah* and reason (*aql*), so as to accept whatever agrees with them and reject those which contradict them.

It should never be forgotten that prophethood is a Divine mission assigned by Allah, the Glorious and Most High, for imparting upon mankind the guidance they need in life. Allah chooses from among His servants, one who has unique and splendid qualities and virtues which render him capable of undertaking the grave task of prophethood and convey His Message in the best possible way.

Thus, whoever the Almighty sends to the people should have full comprehension and awareness of the Message and its objectives and be capable of fulfiling the heavy responsibility of receiving, propagating, illuminating, applying, defending and preserving the Message. All these dimensions of responsibility call for qualities like knowledge, discernment, perception, heavenly disposition, upright consciousness, forbearance, perseverance, valour, clemency, turning to Allah and fearing Him, besides serving Him sincerely and impeccably throughout life. The Seal of Messengers (ṣ) was not a prototype of the apostles, but rather the most perfect and greatest one among them, as he (ṣ) possessed all the qualities of perfection and Allah knew best whom to entrust His Message with.

Therefore, it was the Seal Prophet (ṣ) alone that He had prepared for guiding the world with His message, for only this great and heavy responsibility could call for such qualities and virtues as he (ṣ) possessed. Only in such a

vast enterprise could the potential of that quintessence of all existence unfold. If he had not been prepared in the best possible way to assume the blessed mission, there would have been none other than him in the world capable of conveying the Divine mission in all its dimensions. It was only the being of Muhammad (ṣ) that was capable of quenching the thirst of the world. This fact is supported by several Quranic verses, such as:

"Thus doth (He) send inspiration to thee as (He did) to those before thee, Allah, Exalted in power, Full of wisdom."[1]

"Nor did we send before thee (as messengers) any but men, whom We did inspire–(men) from the peoples of the towns."[2]

"Not a messenger did we send before thee without this inspiration sent by Us to him: There is no god but I; therefore, worship and serve Me."[3]

"And We made them leaders, guiding (men) by Our Command, and We inspired them to do good deeds, to establish regular prayers, and to give zakat and they constantly served Us (and Us only)."[4]

Hence, the only source of revelation is Allah the Exalted in Power and Full of Wisdom. And the messengers are men inspired by Allah the Glorified, and taught all the signs of declaring His Oneness, worshipping Him and guiding people by His Command. Allah also inspires them with all details of the *Shariah*, including doing good deeds, establishing prayer, and distributing alms (*zakat*), while presenting the ideal example for others in respect of worship and true submission to Allah the Glorified.

About the Seal of Prophets (ṣ), the Glorified and Exalted Allah says:

"Thus have We sent by inspiration to thee an Arabic Quran: That thou mayest warn the Mother of Cities and all around her, and warn (them) of the Day of Assembly, of which there is no doubt…"[5]

"He hath prescribed for you the religion that He revealed unto Noah and that which We revealed unto thee and what We revealed unto Abraham and Moses and Jesus, that: "Establish ye the religion and be ye not divided therein;" hard is it to the disbelievers what thou callest them unto; God chooses unto Himself whomsoever He willeth, and guideth (to Him)… For this then invite thou (unto the truth) and be thou steadfast (on the right way)

1. *Surat al-Shawra',* 42:3.
2. *Surat Yusuf,* 12:109.
3. *Surat al-Anbiya',* 21:25.
4. *Surat al-Anbiya',* 21:73.
5 *Surat al-Shawra',* 42:7.

as thou art commanded; and follow thou not their vain desires, and say thou: "I believe in what God hath sent down of the Book; and I have been commanded to do justice between you; God is our Lord and your Lord; for us (is the responsibility) of our deeds, and for you (that of) your deeds; no contention (need there be) between us and you; God will gather us together, and unto Him is the ultimate return."[1]

"It is Allah Who has sent down the Book in truth, and the Balance ..."[2]

"Or do they say: "He hath forged a lie against God? But if God hath willed, He would have sealed thy heart (and silenced thee) and (yet) He would blot out the falsehood and prove the truth with His words; verily He knoweth best whatever is in their breasts (hearts)."[3]

"And it is not for any man that God should speak unto him save by revelation or from behind a veil, or by sending a messenger and reveal by His permission what He willeth; verily He is the Most High, the All-Wise. Thus, did We reveal unto thee Our guidance by Our command, thou didst know not what the Book was, nor the faith, but We made it a light, guide We thereby whomsoever We will of Our servants; and verily guideth thou unto the Right Path."[4]

Those who lived contemporaneously with the Noble Messenger of Allah (ṣ) before the beginning of his mission and till his demise have not provided us with a proper and plain portrait about him (ṣ). The oldest and most accurate words and texts about the Prophet (ṣ) can only be those reported by his cousin and successor–Ali ibn Abi Talib (a), who never separated from him during the pre-mission period and was always with him, like a shadow, until the last moment of his life. Besides that, his honesty in the transmission of reports regarding the Prophet (ṣ) and precision in portraying this unique personality remain unquestionable. About the pre-Prophetic mission period he made the following speech describing the Messenger of Allah (ṣ):

"From the time of his weaning, Allah had placed a mighty angel with him to take him along the path of high character and good behaviour throughout the day and night, while I used to follow him like a young camel following in the footprints of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to emulate them. Every year, he went into seclusion in the 'Cave of Hira' for some days and only I

1 *Surat al-Shawra',* 42:13, 15.
2 *Surat al-Shawra',* 42:17.
3. *Surat al-Shawra',* 42:24.
4. *Surat al-Shawra',* 42:51, 52.

was allowed to see him."[1]

The Quranic verse: *"And surely thou hast sublime morals"* was revealed in the beginning of the Prophetic mission. Good morality is a rooted self-disposition and feature that cannot be created within days, hence imparting on the Prophet the epithet of sublime morals reveals his having this trait before the blessed mission.

Some of the ensigns of his (ṣ) personality during the pre-mission period are explicitly manifested through this utterance of his grandson al-Imam Ja'far al-Sadiq (a), who said: "Certainly Allah, the Almighty and Exalted, educated His Apostle in the best way, and when He perfected good morals and education for him, He said to him: *"And surely thou hast sublime morals"*, consigning to him then the affairs of religion and nation (*ummah*), so as to govern His servants."[2]

Sublime morality is inclusive of all excellences and good deeds expressed in the following *hadith* of the Prophet (ṣ): "I have only been sent to perfect noble morals." How could it be possible for him to perfect ethical values without having them?!

Hence, it is obvious that the Prophet (ṣ) possessed all the virtues before being sent as a messenger, for the epithet of sublime morality used for him to be correct and logical.

Quranic verses explaining the phenomenon of Divine revelation and the way the Messenger (ṣ) received it, clearly describe the confidence and perseverance possessed by the Prophet (ṣ) besides fully obeying Almighty Allah's orders and prohibitions which were received by his noble heart.

Besides the verses of *Surat al-Shawra'*, I refer here to some other texts of the Holy Quran, such as:

"By the star when it goeth down. Your Companion is neither astray nor being misled. Nor does he say (aught) of (his own) desire. It is no less than inspiration sent down to him. He was taught by One Mighty in Power, imbued with Wisdom and he appeared (in stately form) while he was in the highest part of the horizon. Then he approached and came closer. And was at a distance of but two bow-lengths, or (even) nearer. So did (Allah) convey the inspiration to His servant, (conveyed) what He (meant) to convey. The

1. Nahj al-Balaghah, sermon no. 192, known as al-Khutbah al-Qasi'ah (Sermon of Disparagement).
2. Usul al-Kafi, 1:66, *hadith* no. 4.

(Prophet's mind and) heart in no way falsified that which he saw."[1]

"Say: For me, I am on a clear sign from my Lord…"[2]

"Say: I am but a man like yourselves, (but) the inspiration has come to me…"[3]

"Say: I do but warn you according to revelation…"[4]

"Say: What has come to me by inspiration is that your God is One God…"[5]

"Be not in haste with the Quran before its revelation to thee is completed, but say, O my Lord! Increase me in knowledge."[6]

"… but if I receive guidance, it is because of the inspiration of my Lord to me …"[7]

"Say thou: "This is my Way: I do invite unto Allah; with certain knowledge I and whoever follows me."[8]

Getting acquainted with the purport of these Quranic verses, we can view the blessed *hadith* and history references to differentiate the decisive verses (*muhkamat*) of the Quran from the ambiguous ones (*mutashabihat*).

Al-Imam Ahmad ibn Hanbal is reported to have said: Abd ar-Razzaq narrated from Muammar who reported from al-Zuhri, from 'Urwah from A'ishah that she said: "The revelation (*wahy)* to the Messenger of Allah (ṣ) initiated with the truthful vision (real dream), as he had never seen a dream but it came true like the break of morn. He liked loneliness and seclusion. He (ṣ) used to seclude himself in the Cave of Hira', engage in worship, return then to Khadijah to provide her with the same, till the truth (revelation) descended upon him while engaged in worship in a corner of the Cave of Hira'."

The strange point in the beginning of this text, is that A'ishah was not the Prophet's wife when the revelation started to descend upon him, and there is no clear indication in the text to the source from which she quoted this information. Besides, she did not report this directly from the Messenger of

1. *Surat al-Najm,* 53:1-11.
2. *Surat al-An'am,* 6:57.
3. *Surat al-Kahf,* 18:110.
4. *Surat al-Anbiya',* 21:45.
5. *Surat al-Anbiya',* 21:108.
6. *Surat Ta Ha,* 20:114.
7. *Surat Saba',* 34:50.
8. *Surat Yusuf,* 12:108.

Allah. But in the last part of the text we will see something so surprising and strange!

A'ishah said: "Then Khadijah set out along with Muhammad (ṣ) toward Waraqah ibn Nawful ibn Asad ibn abd al-'Uzza ibn Qusay, who was the cousin of Khadijah. He was a Christian in the pre-Islamic era (*al-Jahiliyyah*), and was writing Arabic books, translating texts from the Gospel into Arabic. He was a blind old man. Khadijah said to him: 'O cousin. Listen to what your nephew says.' Waraqah said to the Prophet: 'O my nephew! What do you see (in dreams)?' The Prophet (ṣ) explained to him what he saw in a dream. Waraqah then said: 'The statute which was revealed to Moses (a); I wish I were a trunk in it. I would like to be alive when your folk exile you.' The Messenger of Allah (ṣ) said: Are they going to banish me?' He replied: 'Certainly, they will do, as no man has brought to his people what you brought with you but it was rejected and denied. If I stay till you realize your mission, I shall certainly support you strongly.' After a short time Waraqah responded to the call of his Lord."[1]

How strange! Waraqah, who had not embraced Islam at that time, was fully aware of all the events and troubles the Prophet would face in his mission, besides being cognizant of his prophethood! Strange to say that the caller and message holder himself was unaware of the mission entrusted to him! It seemed as if it was Waraqah who would impart calmness and safety upon the Prophet while it was declared in the Holy Quran that the Prophet (ṣ) and messengers (a) represent the source of guidance for people, and they are the real owners of clear signs, and the reverse is not correct.

This *hadith* opened the door wide before the People of the Book (*Ahl al-Kitab*) to calumniate and find fault with the Prophet's Message by saying to the Muslims: "Your Prophet–according to these texts of yours–was not sure of his being a messenger sent by Allah, until being assured by the Christian Waraqah." Some of them went farther and dared to claim that Muhammad (ṣ) was one of the priests educated and taught by Waraqah, basing their argument upon the text reported in the books of *hadith* and transmitted by the historians! This gap resulted from abandoning the firm and established facts (*muhkamat*) of reason, the Book (Quran) and Prophetic *Sunnah* altogether.

Can this claim be believed by one endowed with reason, having knowledge of the Quran and being acquainted with the Prophet's personality in the Holy Quran? How can one trust the content of this text as true just because it is ascribed to a'ishah the Prophet's wife?!

1. Musnad Ahmad, *hadith* no. 24681.

In *Tarikh at-Tabari* there is another text which is more atrocious and suspicious in content than the afore-mentioned one. It says: "The Prophet (ṣ) was asleep when the angel came to him (descended upon him) and taught him how to read the first verses of *Surat al-Alaq*. The Prophet then said: "I got out of my bed as if a book had been written in my heart. No one among God's creatures was more detestable for me than a poet or a lunatic, and I couldn't tolerate to look at them. The farthest man for me was a poet or a lunatic! Never tell the Quraysh this about me! I shall betake myself to a high mountain and hurl myself from it and commit suicide to relieve myself and take rest. I went out to fulfill my decision; when reaching half the way to the mountain top, I heard a voice coming from the heavens saying: 'O' Muhammad, you are the Messenger of Allah and I am Gabriel.'"[1]

Strange that the Prophets perplexity and fear reached such extremes that he intended to commit suicide, while Allah wanted to choose him for the mission of prophethood, to guide people and invite them to the truth! Does this *hadith* comply with this prospect?!

Thus, we can subject the history texts to the clear and decisive signs of the intellect, the Quran and Prophetic *Sunnah* to reach obvious conclusions leaving all those points that cannot withstand logical criticism.

After reviewing all the express texts of the Holy Book (Quran), and by taking a look into some sources of *hadith* and *sirah* (history) particularly those *ahadith* related to the first time when the Prophet (ṣ) received the Divine revelation (*wahy*) with all the eccentric and strange claims refuted by the Quranic verses, we can be sure of fabricated or forged reports (*isra'iliyyat)* creeping into them.

It is better to compare this narrated text to another one stated in *Bihar al-Anwar* of Allamah al-Majlisi (may God be pleased with him), to find out all the challenges and repercussions of the Message with all its consequent conclusions and influences on the Messenger's person, character and conduct.

Imam Ali ibn Muhammad al-Hadi (a) is reported to have said: "When the Messenger of Allah (ṣ) gave up trade business and traveling to Syria, giving in charity all the bounties and fortunes provided by Allah the Exalted, he used to daily visit the Cave of Hira'. He (ṣ) used to ascend it, look attentively at the traces of God's mercy, the various kinds of marvels of his Grace and astonishing inventions of His Power and Wisdom; make an inclusive glance

1. Tarikh Al-Tabari, 2:201, revised by Muhammad Abu al-Fad Ibrahim, Dar Swaydan Publications, Beirut.

at the sky, earth, seas, deserts and waterless lands; consider and learn lessons from those signs and wonders; meditate upon them to worship the Almighty in the way worthy of Him.

When he was forty years old, and Allah the Glorified, may He be Honoured, looked at his heart, recognizing it as being the best, most magnificent, obedient, submissive and humblest, gave orders to the doors of heaven to open while Muhammad (ṣ) was looking at them. And He commanded His mercy to descend from the Throne stern to Muhammad's head and forehead. He then looked at Gabriel, the Trustworthy (*al-Amin*) Spirit, who was encircled by light and the master of angels, and he descended from the heavens towards Muhammad (ṣ) and caught his arm and said (to him):

'O' Muhammad! Read!' He said: 'What should I read?' Gabriel replied: 'O' Muhammad, *Read thou in the name of thy Lord who created (everything). He created man from a clot! Recite, as your Lord is the Most Honourable! (He) who taught with the pen, (He) taught man what he knew not!*'[1]

Thereafter Gabriel revealed to Muhammad (ṣ) what his Lord told him to reveal, ascending then to the high heavens. When Muhammad (ṣ) descended from the mount, overwhelmed by the Glory of God's Majesty, he was beset with the fever and quiver of awe, intensified by the thought of denial of his message by the Quraysh and being accused by them of madness and afflicted by devils. Thereat, Allah the Glorified, may He be Honoured, desired to cause his bosom to dilate (expand) and give courage to his heart by making the mountains, rocks and houses speak to him. Whenever he reached any of these things, they would call out to him: "Peace be upon you O' Muhammad, peace be upon you O' Friend of Allah, peace be upon you O' Messenger of Allah, rejoice at these good tidings: Allah the Glorified, may He be Honoured, has given you preference, beautified you, graced you and honoured you over all mankind, the former and latter ones, be not saddened by the accusations leveled by the Quraysh against you, that you are a lunatic and misled. The virtuous man is he who is favoured and graced by the Lord of the Worlds, and the holy one is he who is honoured by the Creator of all creatures. So let not your heart be distressed due to the dismissal of your call by the Quraysh and Arab tyrants, as your Lord will surely impart upon you the utmost limit of honour, and elevate you to the loftiest degree, and He will please and delight your followers with your successor Ali ibn Abi Talib. He will disseminate your knowledge among the slaves (of God) and nations with your key and the door of your city of wisdom: Ali ibn Abi Talib. He will delight your eye through your daughter Fatimah, and will bring forth

1. *Surat al-'Alaq,* 96:1-5.

from them, her and Ali (make them produce), al-Hasan and al-Husayn, the masters of the youth of the heaven. He will spread your religion in the universe, and increase the reward for those that love you and your brother. He will certainly entrust to you the Standard of Praise which you will give to your brother Ali, under whose command will be all the prophets, the righteous and martyrs, and he will be their leader when they enter blissful paradise."[1]

By comparing this narrative text to the previous one reported by at-Tabari, we can see the vast difference between the two portraits of the beginning of the mission and the personality of the Prophet (ṣ). While the former report depicts him as a skeptical and distressed man unaware of what would really happen to him and what he would face, the latter one illustrates him as a confident, knowledgeable man hopeful of the mercy of his Lord from the start of the mission. This portrait is more agreeable and harmonious with the firm and established signs of the Book (Quran) and Prophetic *Sunnah* and history.

1. *Bihar al-Anwar*, 18:207-8.

CHAPTER TWO
STAGES OF MESSAGE PROPAGATION IN THE MECCAN EPOCH

Establishment of the First Faithful Cell

After the first Prophetic revelation (*wahy*), the Quranic verses were revealed gradually. It seems that the Prophet (ṣ), after receiving the initiating verses of *Surat al-Muzzammil*, started to get prepared for the next steps to be taken in the course of propagating and conveying the Message of Islam and founding the Islamic society, as it was necessary for him to ready himself to confront the inevitable hardships and problems in his way, and to lay down a firm, consolidated plan and means of work to fulfill his mission.

The first step was inviting his Household and family to the new religion. For Khadijah (may God be pleased with her), it was quite natural to believe in his call, as she lived and cohabited long years with him during which she found nothing in him but moral sublimity, spiritual purity, real belonging and clinging to the heavens.

The Prophet (ṣ) did not find it necessary to invite his cousin Ali ibn Abi Talib (a) to Islam, realising he had raised and brought him up and knew he possessed a pure heart uncontaminated by idolatry or paganism, and therefore, became the foremost among men to embrace Islam.[1]

The selection of Ali (a) by the Holy Prophet (ṣ) was Divinely guided. Ali (a) was fully obedient and submissive to his Lord, besides possessing great courage and zealous enthusiasm at a time when the Prophet badly needed a supporter and a protector. Thus, Ali (a) helped the Prophet in the propagation of his Message from its onset, besides being an eloquent spokesman inviting people towards Islam.

Ali (a) was the first man to accept Islam. He used to accompany the Prophet (ṣ) during his private seclusions in the Cave of Hira' and heard the words of revelation (*wahy*) along with him. After him was Khadijah, who accepted the Prophet's invitation. They constituted the first faithful nucleus and the first two Muslims who performed the first congregational prayer with the Messenger of Allah (ṣ) after testifying to the Oneness of Allah in defiance of

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1. Ibn Hisham, Al-Sirah al-Nabawiyyah, 1:245.

the forces of polytheism and misguidance.[1] Then Zayd ibn Harithah joined these two, constituting the first nucleus of the faithful community on earth, from which Islamic society took root.

Phases of the Meccan Epoch

The propagation of the Islamic Message by the great Prophet (ṣ) underwent three phases before the ground for founding the first blessed Islamic State was prepared, which are:

1. Preparing the first foundation for the Islamic Message. Some historians called this the secret phase or the period of private invitation.

2. Inviting exclusively relatives and initiating a limited struggle against paganism.

3. Including the entire Meccan community and tribes coming from far and near.

Building the First Base

The Prophet (ṣ) proceeded with his call to Islam after receiving Allah's order to warn people, exerting strenuous efforts to establish a faithful community to enlighten and guide the whole society. The preaching of the Prophet remained hidden for three years, rightly directed by the Unseen (*Ghayb*), immune from error. This process of preaching the Message was full of hardships and obstacles, but it was accurate and faultless.

The method adopted by the Messenger of Allah in this phase of the call (to Islam) was to diversify those whom he called to Islam from tribal, geographical, and traditional affiliations to expound and highlight the universality of the Message, ensuring its spread and dissemination among all strata of society to the farthest possible extent. In the beginning of the mission only the weakened and the indigent responded and accepted the call to Islam, as this Message was the starting point for proceeding towards sublimity, dignified life and safety. His (ṣ) call was accepted also by those noble dignitaries who had healthy hearts and open-minds.

The despotic rulers of Quraysh could not realize the big challenge and threat of the Message in its initial period, discarding it as no more than mere prophecies and assumptions of obliterated past signs. Therefore, they did not strongly oppose the Message, nor endeavour to exterminate it while still in

1. Usd al-Ghabah, 4:18; Hilyat al-Awliya', 1:66; Sharh Ibn Abi al-Hadid, 3:256; Mustadrak al-Hakim, 3:112.

its infancy.

In this short period, the Prophet (ṣ) with his wisdom and sensibility managed to transform souls that believed in his Message into active and competent spokesmen of the Divine values to all the people of that time. They were true and sincere protectors of their new religion, and being confident of their faith and belief, disapproved and renounced all polytheistic beliefs and perverted corrupt traditions of their forefathers. This fact enhanced and reinforced their capability to endure and tolerate the consequences of proclaiming the Message and call to Islam.

It is reported that the Prophet (ṣ) and his companions used to scatter in the mountain-passes, in the latter part of the day (*asr*), where they performed their prayers individually and in twos. When two Muslims were performing their prayer in one of Mecca's narrow passages, two polytheists of bad moral conduct showed up to mock their (Muslims') deed, creating a row and departing.[1]

It seems that such confrontation with the polytheists recurred many times on numerous occasions.[2] Hence, the Prophet (ṣ) resorted to concealment, preferring to keep his call hidden in order to find the appropriate place and time to perform worship rituals and regularly communicate with his followers, far from the watchful eyes of the leaders of the Quraysh. Finally, the house of al-Arqam ibn Abi al-Arqam[3] became the safest shelter for the Muslims of that time.

First Confrontation and Warning of Relatives

When Islam was proclaimed publicly all over the Arab Peninsula, and at the time when the faithful elite attained that level of spirituality which qualified them to enter the stage of struggle, it became necessary to publicly proclaim the Divine call. The Prophet (ṣ) started this stage by warning his nearest of kin within a society filled with tribal fanaticism. The fact that made him give priority to warn his relatives before other people was the Divine commandment: *"And warn thou thy relatives of nearest kin"*.[4] Hence, the Prophet (ṣ) invited his nearest of kin to Islam, explaining to them the Message, its goals and prospect, and among them were some whose response was expected to be good. Before the Prophet (ṣ) could broach the subject to them, his uncle Abu Lahab boycotted him and declared his hostility and

1. Ansab al-Ashraf, 1:117; Al-Sirah al-Halabiyyah, 1:456.
2. Al-Sirah al-Nabawiyyah, 1:263, 282.
3. Al-Sirah al-Halabiyyah, 1:283; Usd al-Ghabah, 4:44.
4. *Surat al-Shu'ara'*, 26:214.

aversion to his call, while Abu Talib announced full support to the Prophet and declared his protection of the Message he had brought with him.

It is reported that as soon as the afore-mentioned holy verse was revealed to him, the Prophet (ṣ) ordered Ali (a) to arrange a feast. He then invited his relatives, who were forty men, to it. When the Messenger (ṣ) intended to start his speech, he was interrupted by his uncle Abd al-'Uzza–known as Abu Lahab–who warned him against continuing with the task of propogating the new faith. The invitation was a failure and the guests hastened to leave, and so the chance slipped out of the Prophet's hands. Once again, after the passing of a few days, the Prophet (ṣ) repeated his command to Ali (a) and his invitation to his relatives. His guests having eaten to their full, he addressed them saying: "O sons of Abd al-Muttalib, by Allah, I know of no youth among the Arabs who brought to his people something better than that what I have brought to you. I have brought to you all the good of this life and the Hereafter, and Allah the Glorified has ordered me to invite you to it. Whoever responds favourably and helps me in carrying it out will be my brother, trustee helper, inheritor and successor after me among you?" All the attendants of that meeting kept silent except Ali ibn Abi Talib (a), who stood up and said in a resonant voice: "O Messenger of Allah (ṣ), I will help you and be your vizier to carry out the mission Allah has entrusted to you." But the Prophet (ṣ) ordered him to sit down.

The Prophet (ṣ) repeated his proposal once again, and no one except Ali (a) responded, declaring his readiness to support and help him. The third time when Ali (a) answered the Prophet's call, he (ṣ) turned his face toward those present in the meeting from among his relatives and said to them: "This is my brother, trustee, helper, inheritor and successor after me among you, so listen to him and obey his orders." Thereat, the attendants rose up from their seats, and started to address Abu Talib mockingly: "He has ordered you to listen to your son and obey his orders!"[1]

Stage of Inclusive Struggle

Despite all the precautionary measures taken by the Prophet (ṣ) in the past stage, and his efforts to avoid any face-to-face confrontation with the powers of polytheism and paganism, he was subjected to criticism and harsh censure.

Inviting Bani Hashim (the Prophet's tribe) to believe in the new religion had

1. This *hadith* was reported in many sources with identical words, such as: Tarikh Al-Tabari, 2:404; Al-Sirah al-Halabiyyah, 1:460; Sharh Nahj al-Balaghah, 13:210; Muhammad Hasanayn Haykal, Hayat Muhammad.

its strong repurcussions among the Arab clans who recognized the credibility and earnestness of the call proclaimed by Muhammad (ṣ), and many people believed him.

With the passing of three–or five–years after the beginning of the call (the hidden stage), the Divine order came to the Messenger of Allah (ṣ) to announce the heavenly message publicly and invite all people to the Message of Islam and belief in Allah, the One and Unique. Allah promised His Prophet (ṣ) of full support and protection during confrontation with the scorners and stout opponents through His words in the Holy Quran:

"Therefore declare thou (O' Our Apostle Muhammad!) openly what thou hast hidden, and turn thou away from the polytheists. Verily, We are sufficient for thee against the scoffers."[1]

Thus, the Prophet (may God's peace and benediction be upon him and his progeny) embarked, with absolute confidence and firm resolve in proclaiming the Divine call, defying all the evil and polytheistic forces. He (ṣ) ascended the Mountain of Safa, and gathered the people of Quraysh from various districts, announcing his Divine call publicly by saying: "Would you believe me if I tell you that an enemy will certainly confront you in the morning or in the evening?" They replied: "Yes, certainly (we would believe you) for we have never found you lying". He then said: "I am verily a warner for you against severe chastisement." Thereat, Abu Lahab came to his feet to answer the Messenger of Allah (ṣ), saying: "May you perish within the rest of this day! Did you gather us for this affair only?!" Only then did Almighty Allah reveal to him (ṣ) this verse: *"Perish the hands of the Father of Flame! Perish he..."*[2]

This was in fact a clear-cut warning that startled and frightened the Quraysh as it threatened all of their beliefs, and the consequences awaiting them if they opposed the Prophet's call. The new religion and the news of the Divine call entered every house of the people of Makkah, or rather all the vicinities of the Peninsula, as they realized that a real revolution could change the history of mankind, elevate the status of human beings in respect of culture, criteria and social positions and eradicate all evil and corruption outright according to the Divine orders. Hence, the confrontation with the leaders of polytheism and tyranny represented a severe and true confrontation unlikely to reach a compromise.

During that period a good number of Arab and non-Arab people entered the

1. *Surat al-Hijr,* 15:94-95.
2. Al-Manaqib, 1:46; Tarikh Al-Tabari, 2, 403.

fold of Islam, in fact, forty men. The Quraysh despots, with all their arrogance, failed in their attempts to destroy or dismantle this new-born movement, since those who believed in the Divine call belonged to various and miscellaneous tribes and clans. Therefore, the Quraysh tyrants resorted to peaceful resistance against this call at first.

Then they came to Abu Talib, asking him to convince the Prophet (ṣ) and dissuade him from carrying on his mission, but he repelled them and made them give up this attempt and keep away from his nephew (ṣ).[1]

1. Sirah Ibn Hisham, 1:264-5; Tarikh Al-Tabari, 2:406.

CHAPTER THREE
BANI HASHIM'S REACTION TOWARD THE PROPHET (ṣ)

Abu Talib's Defence of the Messenger (ṣ) and the Message

The Messenger of Allah (ṣ) refused and resisted all the demands and temptations offered by the Quraysh, and carried on his mission of proclaiming the Divine Message. He expanded the efforts exerted by him and his followers and increased the affection of the people for the new religion. The Quraysh leaders sensed the danger of his call for their power and idolatory, and so they publicly proclaimed their hostility towards it, endeavouring to find a way to stop the spread of this new faith (Islam) and exterminate it. Seeing that this (peaceful) method was fruitless and could not dissuade the Messenger (ṣ) from carrying on, they tried to isolate him from the society. They resumed their attempts by resorting once again to Abu Talib and offered him wealth and chieftainship over them to convince the Messenger to give up or relinquish his call and renounce the new religion to which he was inviting everyone. At another time they used threats to intimidate him to force the Prophet to discontinue his mission, declaring thus: "O' Abu Talib! You are respected because of your age and enjoy an awesome position of honour among us, and we have asked you to dissuade your nephew from carrying on his call (to Islam), but you have not responded positively. We, by God, cannot tolerate his vilification and slandering of our forefathers, reviling of our ambitions and defaming of our gods (idols). Either you drive him away or we shall fight him and you until one of us perishes."

On his part, the chief of Bani Hashim (Abu Talib) sensed the purport of this stern and decisive action taken by the Quraysh, and their open declaration of employing every conceivable weapon against this movement in order to destroy his nephew and his newly constructed message. He tried for the second time to calm down the tension and fury of the Quraysh tyrants, to find an opportunity to tackle the complex situation of his nephew. But the Messenger of Allah (ṣ) refused to buckle under these threats, declaring as decisively as them: "O' uncle, I swear by God that if you were to put the sun on my right hand and the moon on my left, I would not abandon my mission until the religion of God has spread over the globe or I lose my life in propagating it." Thereat, his eyes brimmed with tears when he stood up

intending to go, leaving a strong impression upon Abu Talib who was already aware of the truthfulness of his nephew and fully believed in his call. He stopped him, saying: "Go ahead my nephew and proclaim what you like, as I swear by God that I will never surrender you for anything as long as I live."

Yet, the Quraysh leaders did not stop or give up their plots and persecution. They again visited Abu Talib, alluring him to stop his protection of the Messenger of Allah (ṣ) by offering him a very handsome youth in place of his nephew. They said: "O' Abu Talib, this boy is Amarah ibn al-Walid, the most manly and intelligent boy of the Quraysh. You can take possession of him, and make use of his intellect and power, or adopt him as your son, and in return for him give us your nephew who is causing division among your clan and people, and vilifying and slandering their aspirations, so that we can put him to death according to the principle "man-for-man." But Abu Talib refused their offer, showing his aversion for such an unfair bargain or deal, saying: "I swear by God, this is the worst bargain you can offer me. You want to give me your son to raise and feed for you and hand over my son for you to kill him. I swear by God that this will never happen." Al-Mut'im ibn Adiyy ibn Nawfal said to him: "O' Abu Talib, by God, your people have made an equitable offer, but I do not think you want to accept any offer from them." In reply Abu Talib said to him descisively: "By God, they never dealt with me justly, but you have disappointed me by showing your poor assessment of the situation, go and do whatever you like."[1]

The Quraysh heads realised that there was no way to dissuade Abu Talib from protecting and supporting the Messenger of Allah (ṣ) from carrying on his mission. Noticing the grudge burning inside the hearts of the leaders of Quraysh, Abu Talib immediately adopted precautionary measures to ensure the safety of his nephew while carrying on the propagation of the Divine call. He summoned Bani Hashim and Bani Abd al-Muttalib and asked them to do their best to protect and safeguard the Messenger of Allah and rise in his defence. The clans of Bani Hashim and Bani Abd al-Muttalib responded to Abu Talib's request and unanimously decided to protect the Prophet (ṣ), with the exception of Abu Lahab, who was prey to the grudge burning inside his heart. Abu Talib praised Bani Hashim, and kept on encouraging them to further strengthen their resolve to keep on supporting and protecting the Prophet (ṣ).[2]

The Reaction of the Quraysh toward the Message and the Messenger (ṣ)

1. Tarikh Al-Tabari, 2:409; Al-Sirah al-Nabawiyyah, 1:286.
2. Tarikh Al-Tabari, 2:410; Al-Sirah al-Nabawiyyah, 1:269.

Throughout the four years that passed after the beginning of the mission, many Quranic verses were revealed to the Prophet (ṣ) that manifested the greatness of monotheism, the call to it, the miraculous eloquent style of the Quran, besides warning its opponents and disbelievers. These verses had been circulated largely among the believers, attracting all kinds of people, far and near, to listen to them and comprehend them.

Realizing the fact that eloquence has great impact on minds and souls, the Quraysh leaders decided to contain the Prophet's movement through various tactics, including imposition of a kind of isolation upon the Prophet (ṣ) to seclude him from society and prevent him from propagating his message, so that all those people coming from Mecca could not hear the verses revealed to the Prophet. In addition to these means, they began a slanderous propaganda against him. They accused him of being a liar, raising doubts in the credibility of his call, claiming that he was inflicted with a state of insanity or mental disorder which they were endeavouring to treat or cure. In reply the Prophet (ṣ) assured them all, goodness, honour and deliverance, saying: "If you utter one sentence all the Arabs will verily submit to you and all the non-Arabs pay you tribute." They were terrified by his speech, supposing it to be the end of everything, saying: Yes, we swear by your father ten times... He (ṣ) said: "*there is no god but Allah…*" (*la ilaha illallah*). This reply was a stunning shock that disappointed them, when they rose up arrogantly exclaiming: "He is making all the gods one god, this is certainly strange!"[1]

At that time they decided to resort to blacken the fair name of the Prophet (ṣ) and sully his reputation by slandering and mocking him and his followers, who increased in number everyday, with his Divine call sinking deep into their hearts and minds. They resorted to physical persecution of the Prophet (ṣ), which took various forms like: Abu Lahab and his wife Umm Jamil,[2] throwing filth in front of his (ṣ) house, scattering thorns in his way and publicly using indecent and obscene language against him, but the Prophet bore all this patiently and imperturbably. All these forms of persecution could not turn him (ṣ) back from the path on which he had embarked, as Allah the Almighty was in wait for the oppressors. As soon as Hamzah, the Prophet's uncle, became aware of this event, he retaliated by humiliating Abu Jahl before all the people of the Quraysh, proclaiming his (embracing of) Islam and his defiance against any sort of reaction toward him or any harm caused to the Messenger (ṣ)

1. Al-Sirah al-Halabiyyah, 1:303; Tarikh Al-Tabari, 2:409.
2. Al-Sirah al-Nabawiyyah, 1:380.

again.[1]

Atheism Rejects Reason

The Quraysh leaders thought that they could manage, through their cunning, to prevent the Prophet (ṣ) from carrying on his mission, in spite of witnessing with their own eyes the people's acceptance of his Divine call. Hence, 'Utbah ibn Rabiah made a proposal, when some personages of Quraysh held a meeting, to go to the Prophet (ṣ) in a bid to convince him to give up his call. He then went to the Prophet (ṣ) who was sitting alone in the mosque. He first eulogized him and extolled his status and position among the Quraysh, making his offers, while the Prophet (ṣ) listened quietly. Finally, he said: "O my nephew! If you desire money and wealth by preaching what you are preaching, we will collect enough money for you from our own tribe. We will make you the wealthiest of us all. If it is chieftainship that you desire, we are ready to make you our paramount chief, so that we will never decide on any matter without (consulting) you. If you desire rulership, we will make you our ruler. If what comes to you be only a vision seen by you that you cannot drive back yourself, we will seek medical treatment for you and allocate our fortunes for it so that we manage to cure you of it ..." When he finished, the Prophet (ṣ) said: "Are you done, O' Abu al-Walid?" He replied: "Yes." The Messenger of Allah (ṣ) said: "Then listen to these words, and he recited these holy verses:

"Ha-Mim. A revelation from the Most Gracious, Most Merciful. A Book, whereof the verses are explained in detail. A Quran in Arabic for people who understand, giving Good News and Warning, yet most of them turn away, and so they hear not. They say: 'Our hearts are under veils (concealed) from that to which thou dost invite us…'"[2]

Then, the Prophet continued reading the holy verses of this *surah.* 'Utbah was astonished and dazzled by the verses he heard while leaning upon his hands in a couching position. On reaching the verse of *sajdah* (prostration), the Messenger of Allah prostrated (bowed down to the earth), saying then to 'Utbah: "O' Abu al-Walid you have heard what you heard, so it is up to you to take the decision you like."

Finding no answer to the Prophet, 'Utbah left his seat and went back to his people, exclaiming to them: "By God, I heard an utterance, I have never heard anything like it before. It is neither poetry, nor sorcery nor foretelling. O' people of Quraysh! Obey me and let it be in my charge, and I ask you to

1. Ibid, 1:313; Tarikh Al-Tabari, 2:416.
2. *Surat Fussilat,* 41:1-5.

allow this man to preach what he is preaching. Keep away from him, and let him alone."

But it was not for the sealed and morbid hearts to respond to the right or admit the truth, as they said to him: "O' Abu al-Walid! He enchanted you with his sorcery by his deluding tongue." He said to them: "This is my own opinion of him, and you can do what you like."[1]

Accusing the Prophet of Sorcery

The Quraysh leaders sought to avert any differences between them, or lose their position in fighting the Message of Islam and curb the new call from entering the hearts and minds of people. They exploited the opportunity that was duly presented by the approaching season of pilgrimage to Mecca (*hajj*), whereby they used every means to maintain their paganist status by eroding and belittling the Prophet's role and position. So they went to al-Walid ibn al-Mughirah to take the proper decision regarding this matter as he was old and possessed great knowledge. They differed among themselves whether to claim that the Prophet (ṣ) was a soothsayer or a madman or a poet or a magician or an ill person inflicted periodically with hallucinations. He told them: "By God, the fact that you can never doubt or deny is that his speech is sweet and attractive, his origin noble, and his offspring honourable. But the easiest claim you can make about him is to circulate among people that he is no more than a sorcerer who has coined some words which are nothing but sorcery, to separate a son from his father, a man from his brother and a husband from his wife." After that, they dispersed stealthily among the people spreading their malicious rumours.[2]

Torture Used to Suppress Believers

The atheistic and polytheistic powers failed in their attempts to dissuade the Messenger of Allah (ṣ) and the followers of Truth from carrying on the propagation of the Message of Islam, as their minds were unable to realize and comprehend the real meaning of monotheism and faith. When they saw that all their plots and attempts to prevent or destroy the Prophet's message or distort it failed, they found no choice but to resort to physical persecution, violence, cruelty and torture as the only means capable of fighting and confronting the believers in the new faith. Each clan embarked on persecuting the Muslims living in it in various forms, like imprisoning, torturing by beating and lashing, and subjecting them to starvation and thirst

1. Al-Sirah al-Nabawiyyah, 1:293.
2. Ibid. p.289.

in a bid to lure them away from their religion and the Divine Message sent by their Lord.

For example, Umayyah ibn Khalaf used to take Bilal into the scorching desert of Mecca at midday when the heat intensified, in order to torture him savagely. In another place, ‘Umar ibn al-Khattab used to beat one of his captive bondwomen savagely because of her belief in Islam till he was tired and unable to continue the beating. Then he would say to her: "I apologize to you, I have never left (lashing) you but due to weariness and boredom." Banu Makhzum drove away Ammar, with his father and mother toward the intensified heat of Mecca to practise all forms of torture against them, when the Messenger of Allah (ṣ) passed by them, declaring: "O’ Household of Yasir, be patient, as you are promised eternal life in Paradise." Their torture was so severe that it resulted in the martyrdom of Sumayyah, Ammar’s mother, at their hands. Sumayyah is considered the first female martyr of Islam.[1]

If we try to present a full portrait of the means used by the Quraysh in their confrontation of the Message, the Messenger and his followers, we can sum up the stages of struggle as follows:

1. Spreading rumours and slanderous propaganda to humiliate and deride the Prophet’s personality and reputation, finding it the easiest tactic against the Prophet (ṣ). This role was played by al-Walid ibn al-Mughirah (father of Khalid), Aqabah ibn Abi Ma‘it, al-Hakam ibn al-as ibn Umayyah and Abu Jahl.

But Divine succour and support frustrated all these plots and evil schemes, as stated in these holy verses:

"For sufficient are we unto thee against those who scoff."[2]

"Mocked were (many) messengers before thee; but their scoffers were hemmed in by the thing that they mocked."[3]

2. Insulting the Prophet (ṣ) in person with the aim of belittling his position and degrading him. It is reported that they started to throw animal’s excrement and the carcass of a newly-slaughtered ewe before him and his house. When his uncle Abu Talib learnt of this incident, he was enraged and embarked on retaliating by returning the insult to them. Another case was the retaliation of Hamzah ibn Abd al-Muttalib to Abu Jahl’s action against the

1. Ibid, pp. 317-20.
2. *Surat al-Hijr,* 15:95.
3. *Surat al-An‘am,* 6:10.

Prophet (ṣ).

3. Alluring the Prophet (ṣ) with chieftainship and rulership with abundant wealth and fortune.

4. Levelling false charges against him like lying, using sorcery, suffering from lunacy, verses nothing but poetry and soothsaying. All these accusations are mentioned in the Holy Quran.

5. Raising doubt about the veracity of the Holy Quran. They accused the Prophet (ṣ) of composing it himself and falsely ascribing it to God, while the Quran challenged them by asking them to bring similar verses. But the Prophet (ṣ) spent most of his life among them ignoring the charges they accused him of.

6. Resorting to torturing the believers and murdering them for their only crime was having faith in the new religion.

7. Imposing a severe siege and inclusive boycott (against Bani Hashim).

8. Hatching evil intrigues to exterminate the Message-bearer (ṣ).[1]

The Prophet (ṣ) withstood and resisted all these evil schemes and harsh practices supported by the Divine revelation (*wahy*) that took care of the Prophet's mission in the best way.

Migration to Abyssinia and Finding a Safe Base

Two years after announcing the call to Islam, the Messenger of Allah (ṣ) realized his inability to provide full protection to the Muslims against the oppression and persecution inflicted by the tyrants and leaders of idolatry among the Quraysh.

Thereupon, the Prophet (ṣ) urged those subjected to oppression to migrate to Abyssinia, to find a safe haven, to live in freedom and regain their capability to resume the propagation of the Message of Islam, or open a new front for the struggle against the Quraysh.
This could be done by the Muslims creating a pressure group (lobby) outside the Peninsula against the bases of the Quraysh, as the Prophet (ṣ) told them that the King of Abyssinia was a just ruler who never oppressed anyone seeking asylum or protection from him. The Muslims responded to the Prophet's call, and a group of them went secretly toward the sea coast and crossed the sea. The mercenaries of Quraysh followed them but failed to capture them. So, the immigrants went individually or with their

1. *Surat al-Anfal,* 8:30.

families to Abyssinia till about more than eighty immigrants excluding their children arrived in Abyssinia, with the Messenger of Allah (ṣ) appointing Ja'far ibn Abi Talib as their commander and leader.[1]

Choosing Abyssinia as an abode for the immigrants was one of the Prophet's successful steps as a leader of the *ummah*. The eloquence with which he described its King (the Negus) in the *hadith* reported from him (ṣ), the feasibility of travelling by sea, and establishing cordial religious relations between Islam and Christianity provide evidence of his (ṣ) foresight and wisdom.

The Quraysh chiefs were extremely upset with this migration, fearing its consequences and displeased with the fact that the Message-bearers found safety and security in Abyssinia. As a measure to preempt the Muslims' future plans, and to endanger their future, the Quraysh sent amru ibn al-as and amarah ibn al-Walid, with precious gifts for Negus and his courtiers, in a bid to persuade him to withdraw his protection from the converts to Islam and return them to Mecca. They managed to pass through the ranks and reach the King's courtiers, convincing them to help them restore the converts to Islam, and take them back to Mecca. But the King of Abyssinia refused this demand, stipulating that their request could never be done, unless he learnt the Muslims' viewpoint regarding the charge levelled at them, which was innovation of a new religion of their own.

Divine grace sheltered this meeting, when Ja'far ibn Abi Talib took the lead in presenting eloquent arguments that immediately entered Negus' heart, explaining the real quintessence of the new religion, strengthening thereby, his approval of protecting and defending them. The silencing words and expressions uttered by Ja'far ibn Abi Talib came as a thunder-bolt to the members of the Quraysh delegation, whose gifts to the King proved futile and did not help them in their wicked and devilish plot against the Muslims. Their position near Negus was belittled and degraded while that of the Muslims was highly elevated, as their argument and proof had more strength. This fact indicated the effect of the education and care exerted by the Messenger of Allah (ṣ) to revive man in thought, belief, conduct and behaviour. Therefore, the Muslims (raised and taught by the Prophet (ṣ)) were never affected or instigated when the Quraysh delegation sought to raise doubts about the Quranic verses (cited by Ja'far) regarding Prophet Jesus (peace be upon him), but Negus, after listening to the holy verses cited by Ja'far in reply to his question, (about Islam's view regarding Jesus (a)), addressed the Muslims present near him saying: "You can go wherever you

1. Al-Sirah al-Nabawiyyah, 1:321; Tarikh al-Ya'qubi, 2:29; Bihar al-Anwar, 18:412.

like and live in peace and freedom in my land."[1]

Only then did the Quraysh heads realize the failure of all their attempts and plans to get back the Muslims when their envoys to Abyssinia returned disappointed and frustrated. So they malevolently poured their ill-will on the Muslims living in Makkah, imposing on them restrictions with regard to food and drink, prohibiting all kinds of social dealings and contracts (like marriage) with the converts to Islam. But Bani Hashim and Abu Talib supported the Prophet (ṣ) and never relinquished protecting him (ṣ) and his followers.

The Unjust Siege and Bani Hashim's Reaction

On learning about Abu Talib's refusal to accept their demands and his insistence on protecting the Prophet (ṣ) whatever the consequences may be, the Quraysh leaders decided to draw up an agreement,[2] through which they imposed an inclusive unjust embargo, boycotting all forms of dealing such as selling, buying, socially communicating and marrying with Bani Hashim and the new converts to Islam.

This agreement was signed by forty chiefs of the Quraysh and hung on the wall of the Ka'bah. They besieged the clan of Bani Hashim in a deserted area called Shi'b (Refuge) of Abu Talib. Bani Hashim could not, after that, leave that area except on a few occasions like '*umrah* and *hajj*. Abu Talib entered that mountain pass along with his nephew. Bani Hashim and Bani Abd al-Muttalib had the same fate. He declared: "We are all ready to die to prevent any danger or harm reaching the Messenger of Allah (ṣ)." In the meantime, Abu Lahab went out to the leaders of Quraysh seeking their support against Bani al-Muttalib, when some of them, both believers and disbelievers, betook themselves into the seiged area.[3]

The Quraysh chiefs cut off all provisions of food to the Muslims, but some sympathizers carried food to them secretly, either out of relationship or magnanimity or affection. The Muslims were in great trouble and stress because of this embargo.

After the elapse of three years of the boycott, during which the Muslims with the Holy Prophet (ṣ) suffered the severe agony of starvation, seclusion and psychological war, Allah caused a worm to eat their agreement tablet, that

1. Al-Sirah al-Nabawiyyah, 1:335; Tarikh al-Ya'qubi, 2:29.
2. In A'yan al-Shi'ah, it is reported that the boycott agreement was drawn up on the 1st day of the Month of Muharram, the seventh year after the beginning of the Mission.
3. Al-Sirah al-Nabawiyyah, 1:350; A'yan al-Shi'ah, 1:235.

was hung inside the Ka'bah, leaving only the words: "In Your name, O' my Lord", which were written in the beginning.

This matter was revealed by Allah to His Messenger (ṣ), who in turn informed his uncle Abu Talib of it. Thereat, Abu Talib, in the company of the Prophet (ṣ), went toward al-Masjid al-Haram. The dignitaries of Quraysh received them thinking that despair and surrender had finally caused them to relinquish their resistance and change their stance toward the Message. But Abu Talib told them: "My nephew told me that Allah caused a worm eat your agreement to the exclusion of the name of Allah… if he tells the truth, you should desist your ill-will and evil view of him, but if what he says be a lie, I will hand him over to you." They said: This is a fair offer. When they opened the agreement tablet, they found it as the Prophet had said. They bowed their heads in shame realizing the disgrace inflicted on them.[1]

It is also reported that some men and youth of Quraysh were displeased at the boycott and the suffering of Bani Hashim and the difficulties and hardships inside the beseiged area. Hence, they concluded a contract or agreement among themselves to tear and destroy the agreement and put an end to the boycott. They faced the obstinate contenders among them by opening the agreement there and then and discovering that the worm had eaten it out.[2]

This matter confused the idolaters of Quraysh, and Allah the Almighty disgraced them again, showing them another proof of the truthfulness of the Prophet's call. But the Quraysh chiefs never desisted in their hostility towards the Messenger (ṣ) and the Message.

The Year of Sorrow [Am al-Huzn]

In the tenth year since the beginning of the mission, the Muslims got out of the siege much stronger, more experienced, with greater capability to proceed toward realizing that goal which they took upon themselves not to relinquish, regardless of all the difficulties and hardships that they might face in that way. The siege resulted in the popularity of Islam and the Muslims and spread it all over the Arab Peninsula. But it produced for the Messenger of Allah (ṣ) quite arduous tasks and missions, including extending the propagation prospects of the new religion outside Mecca, and finding more safe bases through which the Islamic Message could be conveyed and taken forward.

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1. Tarikh al-Ya'qubi, 2:21; Ibn Sa'd, Tabaqat, 1:173; Al-Sirah al-Nabawiyyah, 2:377.
2. Al-Sirah al-Nabawiyyah, 1:375; Tarikh Al-Tabari, 2:423.

But the Divine mission was inflicted with the most perilous ordeal it ever faced throughout its long movement in Mecca, and that was the passing away of Abu Talib, who was the main social protector of the Message and sincere guardian and supporter of the Messenger (ṣ) and his Message. But another calamity was in store for Muhammad (ṣ), as within a few days his loyal wife and the mother of believers (*Umm al-Mu'minin*), Khadijah bint Khuwaylid, the second supporter to the Messenger (ṣ) who sacrificed her wealth for the cause of Islam, finally succumbed to the hardships and breathed her last. These two grievous events constituted a great blow to the Prophet (ṣ) and had a severe effect on the movement of the Message of Islam. The loss of both Abu Talib and Khadijah left a deep impression on the Prophet (ṣ) and the movement of Islam. The Prophet (ṣ) called that year the "Year of Sorrow" [*am al-Huzn*], and declared bitterly: "The Quraysh chiefs were always in awe of me till the day Abu Talib died."[1]

The audacity of the Quraysh against the Prophet (ṣ) made one of them sprinkle dust over his (ṣ) sacred head while he was passing by them intending to go to his house. When his daughter Fatimah (peace be upon her) saw that scene, she rushed toward him to wipe away the dust from him with her eyes brimming with tears, but he (ṣ) said to her: "O' my daughter, never cry as Allah will surely protect and safeguard your father."[2]

Isra' and Mi'raj (Carrying and Ascension)

This period witnessed the incident of *Isra'* (God's taking His Messenger (ṣ) from Masjid al-Haram to Masjid al-Aqsa) and the *Mi'raj* (ascension of the Prophet (ṣ) to the Heavens), which came to reinforce the Messenger of Allah (ṣ) in his long difficult journey of resistance, honour him for his strenuous efforts of so many years, and crown all the hardships he faced in his struggle against the forces of evil and deviation. For this, Allah the Glorious elevated the Prophet (ṣ) high up above the skies so as to show him some aspects of His Magnificent Dominion in the vast universe, let him learn about the mysteries of creation and see the fate of the righteous and wicked people.

This incident also came to test the potential of the Prophet's companions, to try and conceive the prospects of their struggle beside their Prophet (ṣ) only for the sake of conveying the Message and constructing an upright man. It also presented a hard trial for the poor-spirited and weak-minded. The Quraysh polytheists could not comprehend the lofty concepts embodied in

1. Kashf al-Ghummah, 1:61; Mustadrak al-Hakim, 2:622.
2. Al-Sirah al-Nabawiyyah, 1:416; Tarikh Al-Tabari, 2:426.

the event of *Isra'*. Whenever the Prophet (ṣ) started telling them about it, they would start inquiring about the physical possibility of the matter of *Isra'*, its actual materialization on the ground and the evidence proving it. Some of them stated: "By God, our camels take one month to travel from Makkah to Syria and one month to return, how can Muhammad (ṣ) go and return in one night?!" Then the Messenger of Allah (ṣ) described for them Masjid al-Aqsa so minutely, telling them that he had passed by a caravan looking for their lost camel, with a water utensil that was uncovered, so he returned its cover to it.

Asked about another caravan, he (ṣ) replied: "I passed by them in the Tan'im," explaining for them their loads and shapes in detail adding: "At the forefront of this caravan there was a camel (with such and such description), and it will appear before you at sunrise." All what he (ṣ) said proved absolutely correct![1]

1. Al-Sirah al-Nabawiyyah, 1:396.

CHAPTER FOUR
YEARS OF RELIEF TILL MIGRATION

Ta'if Rejects the Divine Message[1]

The Messenger of Allah (ṣ) realized that the persecution practised by the Quraysh would increase, and the polytheists' plans and schemes for exterminating the Message would not stop, particularly without its true guardian and supporter, Abu Talib. It had become indispensable for the Islamic State to extend and expand its dominion on a broader front. The Prophet (ṣ) managed to build and shape the true believer who would be capable of conveying the Message. He also tried hard to prepare a base where signs of stability and order could be demonstrated in an environment where every individual could live according to his basic needs and organize his relationship with his Lord and people. After that he intended to build the human Islamic culture according to the Divine teachings. Therefore, the Prophet (ṣ) began to think of Ta'if to propagate his Message, particularly to the clan of Thaqif, the biggest among Arab clans after the Quraysh, who inhabited this town. He hoped that it would be the base for the Message till Mecca was besieged by the polytheists. On reaching it alone or in the company of Zayd ibn Harithah and Ali (a)[2], he began to seek the chiefs of the different Arab tribes and clans (especially the clan of Thaqif), one after the other, calling them to believe in the One God, offering them the good tidings he was sent with if they supported and protected him against his people. But the notables of Haqif refused his offer in full ignorance and answered him mockingly: "I would tear the covering of Ka'bah into pieces if God had truly sent you." Another one said to him: "By God, I will never talk to you, for if you be a messenger sent by Allah as you claim, you would be in greater danger if I should refute your words; and if you lie about God, I would have no obligation to talk to you at all." A third one answered him by saying: "Was God incapable of sending anyone other than you?!"[3]

Hearing this rude and harsh answer, the Prophet (ṣ) left them requesting

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1. The Prophet's going out toward Ta'if was within a few nights before the tenth year of the mission.
2. Ibn Abi al-Hadid, Sharh Nahj al-Balaghah, 4:127, 14:97.
3. Al-Sirah al-Nabawiyyah, 1:420; Bihar al-Anwar, 19:6, 7, 22; A'lam al-Wara, 1:133.

them to keep the conversation between him and them from reaching the Quraysh chiefs, who would be further encouraged to torment him. But the chiefs of Thaqif refused the Prophet's request and embarked on tempting the idiots among them and their slaves to insult and defame him, and then hurl stones at him till the whole ground under his feet was filled with stones. At that time people gathered around him and compelled him to resort to an orchard belonging to 'Utbah and Shaybah, the sons of Rabiah, who were present there, when the insolent people of Ta'if dispersed leaving him with his feet bleeding. Then he betook himself to a shade of a grapevine tree calling his Lord: "O' my God! I complain to You of the feebleness of my power, my helplessness, and the humiliation at the hands of these people. O' Most Merciful of All Merciful Ones, You are the Lord of the weakened, You are my Lord, into whose charge have You given me? To a distant one who looks angrily at me, or You have charged an enemy with my affair? If You are not enraged with me, it does not matter, for Your (exoneration or) grace is most important to me."

The Messenger of Allah (ṣ) received nothing but the pity of a weak Christian man, who noticed in the Messenger of Allah (ṣ) the clear signs and features of prophethood.[1]

Then the Prophet (ṣ) set out on his return journey from Ta'if to Mecca, despairing of any good from the Thaqif clan, feeling sad and grieved because of the rejection of his call by all the people of Ta'if. He settled down for the night near a palm-tree (on the way between Mecca and Ta'if). At midnight, while performing his prayers, he was visited by a number of jinns who listened to his recitation of the Quran. When he (ṣ) finished his prayer, they returned to their people to warn them, after believing in the Message and responding to what they heard. Then Allah related to His Prophet (ṣ) their story thus: *"Behold! We turned towards thee a company of Jinns (quietly) listening to the Quran."* According to the Almighty's words: *"... He will forgive you your faults, and deliver you from a grievous chastisement."*[2]

Acceptance of the Message and its Impediments in Mecca

The Prophet's mission represented a complete struggle with his reasoning, conduct and behaviour manifesting the healthy natural instincts and noble morals. He appealed to the truth inside souls so as to revive them, invited to

1. Tarikh Al-Tabari, 2:426; Ansab al-Ashraf, 1:227; Tarikh al-Ya'qubi, 2:36; Al-Sirah al-Nabawiyyah, 1:420.
2. Tarikh Al-Tabari, 2:346; Sirah Ibn Hisham, 2:63; al-Tabaqat, 1:312; see *Surat al-Ahqaf,* 46:29-31.

virtuous morality so that the human race could benefit from it. Henceforth, the Messenger of Allah (ṣ) never despaired of carrying on his mission despite all the persecution by the Quraysh leaders and the rejection shown by the people of Ta'if. He sought to call all people to the new religion, particularly during the occasions of *hajj* and *'umrah*, when chances of propagation became available due to the influx of pilgrims, whom he used to invite to Islam. He would stand before houses of Arab tribes proclaiming: "O' children of so and so tribe! I am the Messenger of Allah to you, commanding you to worship Him alone, not to take anything else as His partner, to believe in me and trust my call and protect me so that I can manifest for you what Allah has sent me with."[1]

The Messenger of Allah (ṣ) reiterated his endeavours to communicate with many clans, disregarding all the harsh responses and polite excuses he received from people. But some men saw in embracing Islam a political stratagem and means to attain power and rulership. They tried to bargain and make a deal, but the Prophet (ṣ) rejected their offers in a very decisive and irrefutable way, never allowing anyone to exploit the chance by going against the principles and values of Islam, declaring: "The affair belongs to Allah; He can put it wherever He likes and wills."[2]

In the meantime, Abu Lahab intentionally followed the Prophet (ṣ), calling people to distance themselves from him and refrain from accepting his call, declaring: "O' people! This man is calling you to disown Lat and 'Uzza and believe in the heresy and misguidance he has brought. Never obey him or pay heed to him."[3]

On the other part, Umm Jamil used to rise among the women and deride the Prophet (ṣ) and belittle his call urging all the women to refrain from following him or accepting his call. The Prophet (ṣ) could not convince the tribes to accept the Islamic Message as the Quraysh enjoyed a religious status among other tribes because of its responsibility as custodians of the Holy Sanctuary (Ka'bah). They also administered an important trade and economic centre in the Arab Peninsula in addition to a large network of ties and alliances with the other surrounding tribes to which the Prophet (ṣ) offered his call. So it was very hard to smash all those fetters and do away with the hegemony of the Quraysh. People's reluctance in accepting the new religion was visible, but despite that the Quraysh leaders feared the Prophet's movement and the power of his call. So they resorted to a plan that

1. Al-Sirah al-Nabawiyyah, 1:423; Tarikh Al-Tabari, 2:429; Ansab al-Ashraf, 1:237.
2. Al-Sirah al-Nabawiyyah, 1:426; Tarikh Al-Tabari, 2:431.
3. Al-Sirah al-Nabawiyyah, 1:423; Tarikh Al-Tabari, 2:430.

could be accepted by the pagan minds, i.e. circulating rumours among people that he was a sorcerer and his speech could lead to separation between a man and his wife and between a man and his brother. But all these attempts and plots of the Quraysh failed completely when the greatness of the Messenger (ṣ) and the Message proved itself for every individual who met the Prophet (ṣ).[1]

First Aqabah Allegiance

The Prophet (ṣ) spared no effort to propagate the Message of Islam and invite every individual in whom he discovered hope and good or influence over people and events from among those coming to Mecca for any purpose. Yathrib was at that time undergoing a fierce political and military struggle between the two strongest powers in it, the tribes of Aws and Khazraj. This struggle was instigated by Jewish elements and hirelings through their wicked intrigues and conspiracies in an environment devoid of Divine law.

The Prophet (ṣ) met some of the most notable personalities of Yathrib, among who were those who came in search of an alliance to reinforce their power. They never left him until the Message penetrated their souls filling them with awe. In one of these meetings, the Prophet (ṣ) addressed a group of Bani afra'–who were a branch affiliated to the Khazraj–offering them Islam as a true religion, reciting for them several Quranic verses, when he found full submission in their eyes with strong desire in their hearts to hear more verses. Only then were they assured of the *hadith* about the Prophet (ṣ), that he was the very Prophet to whom the Jews referred when they promised the polytheists of Yathrib of his coming whenever a dispute inflicted them by declaring: "A prophet is sent just now, whose time has already set in, and we will follow him and kill you in the same way as our forefathers killed ad and Iram."[2]

Soon they–who were six in number–declared their belief in Islam, saying to the Prophet (ṣ): "We have left our people with animosity and hatred that could never be found among other men. We implore Allah to make them join and follow you. We will go to them and invite them to accept your call and believe in your religion to which we have responded positively."

Then they set out on their return journey toward Yathrib, starting their propagation about the Messenger (ṣ) and the Message, promising that it will build a new society filled with safety and bliss. This movement continued till the Message of Islam circulated largely among people of Yathrib, where

1. Al-Sirah al-Nabawiyyah, 1:270.
2. Ibid. p.428; Bihar al-Anwar, 19:25.

Islam and the Messenger of Allah (ṣ) found their way to all the houses of Yathrib.[1]

Days soon passed, and the season of pilgrimage (*hajj*) in the eleventh year after the prophetic mission set in, with the coming of a delegation of the clans of Aws and Khazraj, comprising of 12 men, among whom were the six men who embraced Islam previously and met the Messenger of Allah (ṣ) secretly in the aqabah–the outlet passed by those coming from Yathrib toward Makkah. This time, they announced their allegiance to the Prophet (ṣ), swearing neither take anything as a partner to Allah, nor steal, nor commit adultery, nor kill their children, nor deceive, nor disobey him in any good conduct to which he was calling them.[2]

The Prophet (ṣ) did not want to burden them more, so he delegated the Muslim youth Musab ibn ‘Umayr to accompany them to Yathrib, in order to undertake the responsibility of doctrinal propagation and education among the people of Yathrib. Thus, the first Aqabah Allegiance was concluded.

The Second Aqabah Allegiance

Musab set out on his mission moving throughout the passages and alleys of Yathrib, repeating the Quranic verses, moving hearts and minds, making large numbers of people believe in the Islamic Message. It can be said that Islam created a strong desire and anxiety to meet the Prophet (ṣ) and be inspired by his fountain of knowledge.

On approaching of the pilgrimage season in the twelfth year after the prophetic mission, the group of pilgrims that left Yathrib with the Muslims delegation comprised of seventy-three men and two women with a promise from the Messenger of Allah (ṣ) to meet them at aqabah–at midnight within the *tashriq* days–the fact was kept secret by the Yathrib Muslims.

As soon as one-third of the night elapsed, the Muslims–away from the eyes of the enemies–stealthily walked out of their cells and hiding places hoping to meet the Messenger of Allah (ṣ). Then the Prophet (ṣ) came, accompanied by some members of his Household. The meeting commenced with speeches given by some of his followers, followed by his reciting several Quranic verses inviting them to worship Allah and accept Islam.

This time the allegiance was sworn in an explicit and well-defined way that abided by the rules of Islam in terms of space and war. He addressed those

1. Tarikh al-Ya‘qubi, 2:37-8; Al-Sirah al-Nabawiyyah, 1:429; Bihar al-Anwar, 19:23.
2. Al-Sirah al-Nabawiyyah, 1:433; Tarikh Al-Tabari, 2. p. 436.

present in that meeting saying: "I swear allegiance to you on condition that you protect me against what you protect your wives and sons." Thereat, they stood up and swore allegiance to the Messenger of Allah (peace and benediction be upon him and his progeny).

The Muslims of Yathrib became anxious when Abu al-Haytham ibn at-Tihan said (to the Prophet): "O' Messenger of Allah, there are covenants between us and those men–i.e. the Jews–and we are going to break them; if we do so, will you abandon us and return to your people when Allah raises you?" The Prophet (ṣ) smiled and declared: "Never, it is blood against blood, and destruction against destruction, I am at war against whomever you fight, and at peace with whomever you are at peace."[1]

Besides, the Messenger of Allah said to them: "Bring me from among you twelve doyens [*naqib*] to be supervisors over the people." So they presented nine men from the Khazraj and three from the clan of Aws, to whom the Prophet (ṣ) said: "You are custodians over your people, responsible for their affairs, guardians like the guardianship of the Apostles (*Hawariyun*) to Jesus Christ, son of Mary, and as I am the guardian of my people."[2]

The Messenger of Allah (ṣ), by wisely guiding and employing all available resources and through the political consciousness he had, advanced forward with the Message, supported by Divine revelation (*wahy*) in all his actions. He gave permission to those who swore allegiance to him to return to their hometowns without any confrontation with the polytheists or any need to fight their forces, for Allah did not give permission to fight.

The Quraysh leaders sensed the great danger coming to them out of the support extended by the Muslims of Yathrib to the Prophet (ṣ). So they rushed toward this town, filled with fury and evil intention, in order to separate the Prophet (ṣ) and the Muslims, but Hamzah and Ali (a) protected him and constituted the safety gate for the Aqabah meeting, causing the Quraysh defeat and disappointment.[3]

Preparation for Migration to Yathrib

The Quraysh chiefs came to their senses and regained their consciousness, when the hope of triumph against the Muslims froze for them. So they increased their persecution and torture of the Muslims, in a bid to destroy and liquidate them completely before the spread of their religion and expansion of their power. The Muslims complained of these bad conditions

1. Al-Sirah al-Nabawiyyah, 1:438; Tarikh Al-Tabari, 2:441; Manaqib Al Abi Talib, 1:181.
2. Tarikh Al-Tabari, 2:442; Al-Sirah al-Nabawiyyah, 1:443; al-Manaqib, 1:182.
3. Tafsir al-Qummi, 1:272.

to the Messenger of Allah (ṣ) asking him to grant them permission to leave Mecca. But he asked them to give him respite for a few days, saying then to them: "I have been informed of your abode of migration and exile which is Yathrib, so whoever wishes to migrate can move towards it."[1] In another version of this *hadith*, he (ṣ) said: "Allah has chosen for you an abode where you can live in peace and safety with true brothers."[2]

After that, the Muslims started to leave Makkah for Yathrib secretly to avoid arousing suspicion of the Quraysh heads, and the Meccan roads, houses and clans daily witnessed the absence and continuous disappearance of the Prophet's followers and companions, while he himself was awaiting Allah's order to migrate so as to ensure the safety of the migrating Muslims. The Quraysh chiefs realized the Prophet's goals and plan, so they endeavoured hard to prevent the Muslims from leaving Mecca, following the immigrants, using means of temptation and persecution.

The Quraysh heads were quite serious in their efforts to maintain security and peace in Makkah, so they feared the consequences of murdering the immigrants lest it should lead to eruption of a battle between them. So they restricted themselves to torturing and imprisoning the Muslims.

The Quraysh were seriously concerned about the migration of the Prophet (ṣ) to Yathrib, as the Muslims became the dominating force there. Its chiefs feared that if the Prophet (ṣ) with his good reasoning, sound opinion, management, power and bravery, was to join the immigrants in Yathrib, then a disappointing shock would inflict the polytheists in general and the Quraysh in particular.

Consequently the heads of Quraysh rushed to hold a meeting in Dar al-Nadwah (Seminar House), to discuss the ways by which they could counter and withstand the danger encircling them. A number of opposing and contradictory views were presented at that conference. One solution suggested was imprisoning and fettering the Prophet (ṣ) or exiling him to a remote region away from Mecca in a deserted area. But the idea that gained the unanimous agreement and consent was to kill him at the hands of several men from all the tribes of Quraysh, with the aim of distributing his blood among the clans and keeping the name of his killer hidden, and deprive Bani Hashim from the right of retaliation or demanding of blood-money for him.[3] They believed that if the Prophet was to be murdered, then they would destroy and exterminate the Islamic Message while still in the bud.

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1. Al-Tabaqat al-Kubra, 1:226.
2. Manaqib Al Abi Talib, 1:182; Al-Sirah al-Nabawiyyah, 1:468.
3. Al-Sirah al-Nabawiyyah, 1:480; al-Tabaqat al-Kubra, 1:227; Tafsir al-'Ayyashi, 2:54.

Then the Divine order was revealed commanding the Messenger of Allah (ṣ) to move and migrate to Yathrib. That signal was badly awaited by the Prophet (ṣ) as he longed to place his foot on a land where he could establish a government raised on the pillars of piety and Divine teachings and rules and build the long-awaited humane righteous society.

After the polytheists' had carefully organized their plot against the Prophet (ṣ), Allah sent the Trustee Angel "Gabriel" (a) to the Messenger of Allah (ṣ) to inform him of the conspiracy hatched by the polytheists against him, revealing to him the holy verse:

"And then those who disbelieved planned against thee, that they might imprison thee, or slay thee or drive thee away. They devise plans and God (too) hath a plan; and God is the Best of planners."[1]

Despite his full certainty of being graced and supported by the Unseen Divine help [*imdad ghaybi*], he neither hastened in moving forward, nor took any self-determined decisions, but rather he prepared a well-engineered plan with insight, wisdom and full secrecy.

Concluding Fraternity before Migration

The Messenger of Allah embarked on connecting and binding the Immigrants [*Muhajirin*] through the bond of brotherhood, taking this as a setout point toward a consolidated Islamic society whose members would interact and cooperate among themselves like one body for the interest of Islam and implementing Allah's word. The Muslims were braced for numerous hardships and ordeals by means of strong interrelationships and mutual support at the highest levels.

And as a first step toward attaining the blessed migration, the Messenger of Allah (ṣ) concluded a fraternity contract between the Immigrants by a Divine religious relationship built on truth, a brotherhood whose influence might have a positive effect on them and create true harmony and tolerance and steadfastness, far from selfish instincts and desires. He (ṣ) contracted brotherhood ties between Abu Bakr and 'Umar, between Hamzah and Zayd ibn Harithah, between az-Zubayr and Ibn Mas'ud, and between 'Ubaydah ibn al-Harith and Bilal. Lastly, he concluded fraternity between Ali (a) and himself, declaring to Ali ibn Abi Talib (a): "Wouldn't you be pleased at my being your brother?" Ali (a) replied: "Surely O' Messenger of Allah, I accept this tie with utmost pleasure." Thereat, the Prophet (ṣ) said: "Ali, you are my brother in this world and in the Hereafter."[2]

1. Al-Manaqib, 1:182-3; *Surat al-Anfal,* 8:3.
2. Al-Sirah al-Halabiyyah, 2:20; Mustadrak al-Hakim, 3:14.

SECTION FOUR

Chapter One
Establishment of the First Islamic State

Chapter Two
Defending the Basis of the New State

Chapter Three
United Polytheist Front and the Decisive Divine Response

CHAPTER ONE
ESTABLISHMENT OF THE FIRST ISLAMIC STATE

Migration to Yathrib

For the Message to be perfectly communicated and for the Prophet (ṣ) to realize his Divine objectives, it needed to be supported and sustained by forces of good and elements fully convinced of their belief in the creed, qualified to safeguard it against deviation or perversion and ready to sacrifice themselves whenever the need arose.

Ali ibn Abi Talib (a) was a living example of that unique element. One night the Messenger of Allah (ṣ) said: "O' Ali, the Quraysh have unanimously agreed to one thing, and that is to take my life, and my Lord has commanded me to leave the hometown of my people. So I ask you to sleep in my bed, and cover yourself with my cloak so that by your sleeping you can conceal my trace from the (enemies') sight. What is your response to this plan?"

Ali (a) said: "Would you be safe and immune by my sleeping here, O' Prophet of Allah (ṣ)?" He (ṣ) replied: "Yes." Ali (a) was so pleased and delighted on hearing this that he smiled and prostrated there and then on the ground thanked Almighty Allah for including him in the the plan to save the Prophet's life. He then said: "I am ready to do your bidding so that you can carry on the mission entrusted to you, may my hearing, sight and the core of my being be your ransom."[1]

The Messenger of Allah (ṣ) left his house after midnight, surrounded by Divine care, breaking through the siege made by the polytheist forces encircling his house, leaving Ali (a) in his bed.

It was certainly shocking and most disappointing for the enemies of Allah headed by Khalid ibn al-Walid, when they intruded the Prophet's house in the morning, unshielding their swords with wicked grudge on their faces.

As they entered the Prophet's house by force, Ali ibn Abi Talib (a) jumped out of bed and with peerless bravery forced them to retreat, overwhelmed on discovering how Allah frustrated their evil plan and saved His Prophet (ṣ).

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1. Ihqaq al-Haqq, 3:23-45; Musnad Ahmad, 1:331; Tafsir Al-Tabari, 9:140; al-Hakim, al-Mustadrak 'ala Al-sahihayn, 3:4.

Then the arrogant Quraysh chiefs resorted to all possible wicked schemes and means to restore their lost prestige by finding Muhammad (ṣ). They sent spies after him, allocating a reward of one hundred camels to whoever brought Muhammad (ṣ) dead or alive. Their astute guide, who was charged with following the footprints of the Messenger (ṣ), led them to the entrance of the Thawr Cave, where the Prophet (ṣ) along with Abu Bakr hid, till the point where their traces were Divinely erased, and said: I assure you that Muhammad (ṣ) and his companion never crossed this place; they either ascended to the heavens or entered the earth.

Inside the cave, great fear overwhelmed Abu Bakr as he heard the Quraysh despots exclaiming: "O' Muhammad! Come out of your hiding place" and seeing their feet approaching the cave entrance, while the Messenger of Allah was repeating these words to him: "Don't be sad (or afraid), verily Allah is with us and will protect us."

Thus, the Quraysh chiefs returned empty-handed and disappointed. They rationalized that the Prophet (ṣ) was not inside the cave for they saw a spider having spun its web at the entrance of the cave and a dove laying an egg in its nest.

In the evening Ali (a) and Hind ibn Abi Halah met the Prophet (ṣ), after discovering his hiding place. The Prophet (ṣ) then instructed Ali (a) to take care of the charges entrusted to him, fulfill his obligations and give back the trusts committed to him–as the Prophet (ṣ) was the trustee of the Arabs. He ordered him to purchase travel supplies for himself, Fawatim (his daughter and the women of his Household), and join him later on. He (ṣ) said: "Ali, rest assured that they will not cause any harm to you until you join me. So you can give back the trusts in my charge openly, and I appoint you as my successor to look after my daughter Fatimah, and I take my Lord to take care of you both after me and call Him to protect you both."[1]

Three days later, when the Prophet (ṣ) discovered that his enemies gave up following and chasing him, he moved towards Yathrib speedily, depending upon God, confident of His help.

On reaching a place called Quba', he (ṣ) stopped for a few days, waiting for his cousin Ali ibn Abi Talib (a) with the Fawatim, to enter Yathrib together, which was waiting with bated breath to welcome the Prophet of Allah (ṣ), while his companion and co-traveller Abu Bakr entered Yathrib leaving the Messenger (ṣ) alone in Quba'!

As soon as Ali (a) arrived, fatigued by the roughness and perils of the road,

1. A'yan al-Shi'ah, 1:237.

for the Quraysh were chasing him on learning that he was going away with the Fawatim–the Messenger of Allah (ṣ) embraced him crying with relief, realizing what he had faced on that journey.[1]

The Messenger of Allah (ṣ) stayed in Quba' for several days. The first thing he did was demolish the idols,[2] after which he built a mosque for its people. Then he left Quba' on Friday when it was time for the obligatory noon prayers in the heart of Ranuna'. Valley, the first Friday prayers were performed in congregation in the open in the history of Islam. That day the Muslims of Yathrib came out of their houses raising their arms, to receive the Messenger of Allah (ṣ), surrounding his caravan, each one desiring to fill his eyes with the face of the man in whom he believed and whom he loved so much.[3]

Every Muslim would take the Prophet's she-camel's reins whenever he (ṣ) passed by his house, welcoming him (ṣ) to his house. But the Messenger of Allah (ṣ) responded with a smile to avoid embarrassing anyone. He said: "Let the she-camel lead us to my place of residence as, verily, it is commanded (by God)."

At last the she-camel knelt down in a yard belonging to two orphaned lads from the Bani al-Najjar clan in front of Abu Ayyub al-Ansari's house, whose wife rushed towards the Messenger of Allah (ṣ) begging him to enter her house. So he (ṣ) entered her house, residing there till the construction of Masjid al-Nabi (ṣ) and the Prophet's house was completed.[4]

The Prophet (ṣ) changed the name of Yathrib into "Taybah",[5] regarding his migration to it as the start of the Islamic history (*Hijrah* calendar).[6]

Constructing the Mosque

The Prophet (ṣ) managed to change the nature and beliefs of all the individuals of the prevailing society, transcending the Muslims limit of self-reform. Soon after arriving in Yathrib, he (ṣ) established a state governed by the laws and rules of the Heaven and the comprehensive Islamic *shariah*, turning thereafter, to build the Islamic culture in a way that it could include the whole human race.

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1. Al-Kamil fi al-Tarikh, 2:106.
2. Al-Bad‘ wal-Tarikh, 4:176-7.
3. The prophet reached Yathrib on the 12th of Rabi‘ al-Awwal.
4. Al-Sirah al-Nabawiyyah, 1:494.
5. Ibn Khaldun, al-Muqaddimah, p. 283; Taj al-‘Arus, 2:85.
6. Tarikh Al-Tabari, (al-Umam wa al-Muluk), 2:110-14.

One of the biggest obstacles in the way of the establishment of the Islamic state was the presence of the tribal system which governed individual relations among the Peninsula society, besides a lack of confidence in themselves, being newly converted. This needed actual practical steps. So it was decided to build the mosque as a place for various tasks and functions, and a centre for the central authority undertaking state affairs. The land was selected and the Muslims started building the mosque and all that it required. The Messenger of Allah (ṣ) was a true example, ideal leader and source of energy that encouraged and pushed the Muslims to work more seriously, participating in the construction work by holding and handling the stones and construction materials. He (ṣ) was seen carrying a big stone (rock) on his belly, when Usayd ibn Hudayr accosted him saying: "O' Messenger of Allah (ṣ), let me carry it for you." He (ṣ) replied: "No, never, go get another one."

Besides the mosque, a house for the Messenger (ṣ) and his House-hold was built, and it was not costly but simple like their life. The Prophet (ṣ) did not forget the poor people who could not find a shelter or a place to which they could resort, so he ordered the construction of a house for them attached to the mosque.[1]

Masjid al-Nabi became a cornerstone for the Muslims to practise their ritual ceremonies and other social activities, turning into an active forum to educate and reform the individual and society.

Contracting Fraternity between the Immigrants [Muhajirin] and Helpers [Ansar]

The next step the Prophet (ṣ) took towards the establishment of the new state and extermination of the tribal regime without causing any harm to the tribe was making religious connection, the basis of relationship among individuals, disregarding any blood consanguinity and (tribal) chauvinism, declaring: "Make brotherhood ties in Allah on the basis of two brothers." Then, taking the hand of Ali ibn Abi Talib (a) in his own he said: "This is my brother."[2] Then each one of the Helpers took for himself a brother from among the Immigrants to share with him his means of livelihood and personal possessions. Thus, Medina turned over a bloody page of its history, as it used to experience bitter conflicts and battles between the clans of Aws and Khazraj instigated and sparked by the Jews through their evil plots and intrigues. Only then the world did witness the emergence of the most developed human society, which the Messenger of

1 Bihar al-Anwar, 19:112; Al-Sirah al-Nabawiyyah, 1:496.
2 Ibid. p. 504.

Allah (ṣ) created, i.e. a combination of the physical and spiritual survival and faith for the *ummah*.

Dimensions and Consequences of Fraternity among Muslims

The Economic Dimension

1. Rehabilitating the Immigrants and sustaining them economically to enable them to return to their ordinary life.

2. Eliminating class discrimination in a bid to wipe out poverty.

3. Endeavouring to attain economic independence away from the centre of illegal fortunes, in addition to severing the hands of Jews dealing with usury.

4. Completing economic projects, particularly agricultural ones, besides activating trade operations through interaction between the Immigrants and the Helpers, cooperation and communication of their efforts, and exploiting all potential resources in Medina.

The Social Dimension

1. Tackling and exterminating all social diseases that had deep roots in society with all the inherited tribal disputes, and circulating the culture of love, affection and amicable co-existence to fill the gaps so that the conspirators against Islam could find no chance to hatch any evil plot. Besides all that, this step saved human effort and potential to serve Islam in the coming years.

2. Abolishing the tribal system and replacing it with the Islamic system and values in day-to-day conduct and dealings.

3. Preparing the Muslims psychologically and teaching them the principles of sacrifice and devotion so as to be able to propagate and spread the Islamic Message. This condition requires a high degree of flexibility and noble values to be possessed by every Muslim caller [*da'iyah*].

The Political Dimension

1. Formatting an interrelated syntax of the Muslims to act in response to the commandments and instructions of the Messenger (ṣ) and the Message, uniting them as one individual at a time when aggressive parties had multiplied in number with more intrigues and evil plans.

2. Exchanging organizational skills and faith experiences with available means of resistance by the Immigrants with the Helpers, as the latter had not undergone the Immigrant's suffering and ordeal.

3. Reforming the individual as the first step toward establishing the state, its administrative plan and framework.

4. Making the Muslims confident of their ability to defend themselves according to Islamic values, not tribal and racist.

The Treaty of Medina

In order to reform the Muslim mindset of fighting and resistance towards reconstruction and application of Islamic Law, it was necessary for the Prophet (ṣ) to provide conditions of comparative security and stability, as conflicts would hinder the propagation of *shariah* among the masses.

In Yathrib there were many forces opposing the very existence of Muslims. The Jews constituted the greatest hurdle because of their economic power, notorious political intrigues and their extraordinary large number. The polytheists were another force, despite the fact that their role was weakened with the coming of the Prophet (ṣ) and the Immigrants, but it did not come to an end. Also, the Prophet (ṣ) dealt with them leniently and responded to them courteously. Moreover, it was necessary for the Prophet (ṣ) to contain and control the presence of the hypocrites.

Outside Medina, the real serious threat directed at the new-born entity of Islam, came from the Quraysh and other polytheist clans. The Messenger (ṣ) had no choice but to prepare all forces and means to confront the polytheists and repel their attacks (against Islam and the Islamic state). The Prophet's political capability in dealing with the different forces manifested good-will and pure intention towards other people, offering them all peace and safety. Only then was the Peace and Cooperation Treaty concluded between the Muslims and the Jews to establish a state with its central government being controlled by the Prophet (ṣ), where all subjects (people) would enjoy human rights equally without any discrimination.

It can easily be said that this Treaty represented in fact the first constitutional effort to establish a civilized Islamic state in Medina that was designed to initially suit the Arab community but, later, be applicable to the world as the new Islamic system.

The most important points included in this treaty were as follows:

1. To proclaim the existence of the Muslim state and arouse in every Muslim a strong sense of identity with it.

2. To keep the tribal presence in its place–with limited role and power–in order to relieve the burden on the state by allowing tribes to participate in social activities and seek its help in solving some problems.

3. To particularly assert the freedom of belief, by allowing Jews to keep their religion and practise their religious rites freely as nationals living in the new Islamic state.

4. To stabilize the basic pillars of security in Medina by declaring it a sanctuary where fighting is prohibited.

5. To acknowledge the sovereignty of the Islamic government and system, and refer all complaints and litigations to the Islamic leadership embodied in the person of the Messenger of Allah (ṣ) to take the final decision.

6. To expand the domain of the political community by ensuring that the Muslims and Jews coexist amicably under one political system and defend together against outside threats.

7. To encourage the culture of cooperation in the Muslim community to help it overcome and survive the crises facing it on its way.

Hypocrisy and Beginning of Stability in Medina

The Prophet's goal was to build a strong and stable Muslim society, and for this he ordered every Muslim to migrate, except he who had a legal excuse, with the aim of having all the talented and experienced people in Madinah. Thus, during that new epoch Madinah enjoyed conditions of security and stability, a fact that angered all the forces that opposed the Prophet's call from the beginning, viewing him as a serious threat to their beliefs. They noticed how, by guiding man towards virtue, the Message became a continuously growing force that no one could stop. Thus, many of them believed in him and accepted Islam as a religion, while some others made plans either to distance themselves from him or join him through alliances.

On the other hand, the Prophet (ṣ) was closely watching the hypocrites and their ill-willed efforts and plots to destabilize the new Islamic state, disintegrate its followers by sowing discord and sectarianism amongst them. In a very short time Islam entered every house in Madinah,[1] with further stabilization of the social system under the Islamic government led by the Messenger of Allah (ṣ).

That period witnessed revelation of the rules of *zakat,* fasting and prescribed laws of applying the punishments (limits) and the call to prayer (*adhan*). Earlier, the Prophet (ṣ) had prepared a herald to call to prayer (*salah*) when its time set in, but Allah revealed to His Messenger (ṣ) to teach him the

1. Al-Sirah al-Nabawiyyah, 1:500.

formula of *adhan*.[1] Thereat, the Messenger of Allah (ṣ) summoned Bilal and taught him how to call to prayer.

Changing of the Direction of the Qiblah

Throughout his stay in Mecca, the Prophet (ṣ) used to turn his face in prayer toward Al-Quds, and did not change the direction of his prayer even after his blessed migration for about seventeen months, when Allah the Glorified, ordered him to turn his face during the *salah* towards the Ka'bah.

Before that, the Jews teased the Messenger (ṣ) by boasting that the Muslims had adopted the Jews' *qiblah*. This fact saddened the Prophet (ṣ) making him eagerly wait for the Divine revelation and God's command to change the *qiblah*. One night, after midnight, the Prophet (ṣ) went out meditating long by glancing at the sky. The next day at the time of the noon obligatory prayer, he (ṣ) was in Bani Salim Mosque and had already performed two *rakah*s of the noon prayer when Gabriel descended upon him, took him by his two arms and turned his face towards the Ka'bah, revealing to him the holy verse:

"We see the turning of thy face (for guidance) to the heavens: Now shall We turn thee to a qiblah that shall please thee. Turn then thy face in the direction of the Sacred Mosque."[2]

The event of changing the *qiblah* was considered as a test for the Muslims to check the extent of their obedience and submission to the Prophet's orders. It also constituted a refuting answer to their derision of the Prophet (ṣ), and a starting point towards building the Muslim personality.[3]

Beginning of Military Conflicts

It has always been force and arrogance that governs and dominates people. However, the Prophet (ṣ) along with the Muslims–after a relatively stable period in Medina–set out firmly to assure all the influential powers in the Peninsula and outside it–such as the Romans and Persians–of his persistence in preaching the Islamic Message and founding a culture in accordance with Divine instructions. At that time, the Muslims were the only holders of true belief and thought, seekers of truth and justice, propagaters of peace and safety and also, men of sword and fighting.

The Messenger of Allah (ṣ) expected the Quraysh chiefs and all the enemies

1. Usul al-Kafi, 1:83; Tahdhib al-Ahkam, 1:215.
2. *Surat al-Baqarah,* 2:144.
3. Majma' al-Bayan, 1:413.

of Islam to try to uproot and exterminate the Muslims after a short period. Therefore, he asked the Helpers during the second aqabah Allegiance, to support him in fighting the disbelievers. Besides, it was the Quraysh chiefs that went to the extreme in aggression and injustice and followed the footprints of the Prophet (ṣ) and Muslims to liquidate them physically, besides confiscating their property and looting their houses in Mecca. The Prophet (ṣ) and the Muslims–especially the Immigrants–hoped that the Quraysh would either accept Islam voluntarily or not proceed further in their animosity and hostility against Islam.

Hence, he (ṣ) started sending regiments [*saraya*], i.e. small groups moving around to announce their presence and non-surrender. Taking into consideration their simple arms and small number that was not more than 60, who were all from among the Immigrants and none of the Helpers (*Ansar*) who swore allegiance to fight and support, we realize that they were not delegated to fight but a means to exert economic pressure upon the Quraysh.[1]

Thus, after an elapse of seven months since the (Prophet's) blessed migration, the first regiment set out, comprising thirty men led by Hamzah, the Prophet's uncle. It was followed by another regiment with the leadership of 'Ubaydah ibn al-Harith, and then a third one led by Sa'd ibn Abi al-Waqqas.

In the Month of Safar 2 A.H, the Prophet (ṣ) set out leading a group of his followers to intercept the Quraysh caravans, but there was no clash between the two parties on the way where the Prophet (ṣ) was moving toward Abwa' and Bwat, and also while his going toward Dhu'l-ashirah, Wadaa Bani al-Midlaj and their allies from among Bani Damrah.

The Prophet (ṣ) set out to restore the dignity and punish the arrogant, when Karz ibn Jabir al-Fihri invaded the regions surrounding Medina to rob some camels and livestock. So the Prophet (ṣ) led a regiment out of Medina to chase this invader, leaving Zayd ibn Harithah to undertake the affairs of Medina.[2]

In his military move, the Prophet (ṣ) adopted the purports of struggle (*jihad*) and sacrifice in the way of religion, instead of bigotry and revenge, taking into consideration the norms and traditions of compromise by showing due respect to the inviolability of the forbidden months.

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1. As its source of revenue was trading through caravans between Mecca, Syria and Yemen.
2. Al-Sirah al-Nabawiyyah, 1:598; al-Maghazi, 1:11-12.

CHAPTER TWO
DEFENDING THE BASIS OF THE NEW STATE

The Great Battle of Badr

As soon as the Divine order to fight the polytheists descended, the Islamic Message moved onto a new stage of struggle against the forces of polytheism and deviation, stirring an ardent desire among the Immigrants to regain their previously-confiscated rights that were robbed by the Quraysh for nothing but because they believed in Allah alone.

The Prophet (ṣ) traced the route taken by the Quraysh caravan which passed by him on its way towards Syria, in the Battle of Dhat al-Ashirah. He set out with meager war weapons and a small number of troops hoping to confront a caravan containing huge trade shares belonging to most of the Meccans. His (ṣ) proceeding was not hidden and its news reached Mecca and Abu Sufyan, the caravan leader, who, on hearing about the Prophet's move, changed his route to another direction which the Muslims could not realize. All the Quraysh people went out scared, securing their possessions, overwhelmed by harboured feelings of grudge and envy against the Muslims. But a few of them pondered upon the matter, preferring not to go out to fight the Muslims, especially after learning that Abu Sufyan's merchandise caravan survived the Muslims' onslaught.

After that, the Quraysh prepared to fight and assembled troops exceeding one thousand in number equipped with heavy arms and motivated by tyranny and arrogance. They boasted about their position among the Arabs as they were now joined by other groups that had risen up to support them in fighting the Muslims, or to prove their loyalty to their allies so that the Muslims could not attack them again. And, as expressed by some of the Prophet's companions, when intending to fight the Quraysh for the first time, the Quraysh had never been humiliated since they attained leadership among the tribes and found dignity and pride.[1]

So the Quraysh chiefs mobilized their troops and got ready to fight the Muslims at a place near the Pool of Badr, where 330 Muslim men had

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1. Al-Waqidi, al-Maghazi, 1:48; Al-Sirah al-Halabiyyah, 2:160; Bihar al-Anwar, 19:217.

preceded them. Allah, the Glorious, provided His Messenger (ṣ) and the Muslims with all the necessary preliminaries and means of victory over the polytheists, facilitating for them access to the battlefield, overwhelming them with a sense of safety and confidence, promising them triumph over their enemies and projection of the true religion.[1]

The Muslims did not expect the Quraysh to come out to confront them, but when the caravan (of the polytheists) passed by them and their purpose became obvious and changed into war, the Prophet (ṣ) intended to examine the real intentions of the Immigrants and Helpers, so he stood up declaring: "O' people! I seek your opinion about this matter."

Then some of the Immigrants came to their feet, uttering words indicating cowardice and fear of encountering the enemy, when al-Miqdad ibn amru rose up saying: "O' Messenger of Allah, go ahead to fulfill Allah's mission and command, and we are with you. By God, we won't disappoint you as did the Children of Isra'il telling their Prophet: 'Go, you and your Lord fight, we are sitting here', but we say to you: Go, you and your Lord and fight, we will certainly join you in fighting. By the One who sent you with the truth, if you order us to go to "Birak al-Ghimad"[2], we surely will go with you." The Messenger of Allah (ṣ) replied: "Good." Then the Prophet (ṣ) reiterated his words: "Let me know your opinion about this matter (battle)," intending by this to hear the Helpers' opinion, as they had sworn allegiance and pledged to defend and protect him by sacrificing their lives and precious properties during the aqabah Allegiance before *Hijrah*.

So Sa'd ibn Muadh came to his feet declaring: "I respond on behalf of the Helpers, O' Messenger of Allah, it seems that you are testing us?" The Prophet (ṣ) replied: "Yes." He said: "We believed in you and trusted you and bore witness that whatever you brought with you is the truth. We further pledged to you and gave you our covenants to adhere to your orders and obey you. So, proceed forward, O' the Prophet of Allah, by the One who delegated you with the truth, if you parade this sea and wade it, we will certainly wade it with you, without any exception. We do not oppose encountering our enemy tomorrow; we are tolerant in wars, faithful and loyal in confrontation; we implore Allah to let you see those acts of ours which will delight your eyes."

Thereat, the Messenger of Allah (ṣ) said: "Proceed forward under Allah's blessing and grace. Verily Allah has promised to make one of the two sides victorious… by Allah's grace I may see the defeat and perishing of the other

1. *Surat al-Anfal,* 8:7-16.
2. A place beyond Mecca next to the sea.

side (enemies)."[1]

At every occasion the Messenger of Allah (ṣ) was heard invoking Allah and seeking His help to enable the Muslims to defeat their enemies after the Muslims had prepared themselves for war. They arranged for all the necessary means of confrontation, starting with selecting the most suitable position, providing of water and taking all required precautions before encountering the enemy. Throughout all these preparations, the Prophet (ṣ) was seen instilling forbearance, tolerance and full confidence among the Muslims besides arousing their enthusiasm and zeal and promising them Divine succour.[2]

The Muslims surrounded the Prophet (ṣ), demonstrating the most splendid signs of readiness to sacrifice on the way of their religious belief, thinking at the same time of an alternative plan if the war turned out to be other than the way they wanted. So they prepared a netted platform as the headquarters of command for the Prophet (ṣ) from where he could supervise and watch over the ongoing battle. Then the pioneering regiment went out to investigate the situation and conditions of the Quraysh, providing the necessary (classified) data to the Prophet (ṣ) who estimated their number to be around 950 or 1000 warriors.[3]

Then the Messenger of Allah (ṣ) stopped to sort out the Muslims, arranging them in rows, handing his main standard to Ali ibn Abi Talib (a). He also sent an emissary to the Quraysh chiefs asking them to retreat, as he did not wish to fight them, which created a divide among the polytheists, some interested in reconciliation while others in aggression.[4] The Messenger of Allah (ṣ) ordered the Muslims not to begin the fighting and standing up prayed to Allah. "O' my God, if this group (Muslims) perishes, You will never be worshipped any more."

As it was usual in all past wars, three warriors from among the polytheists showed themselves up, who were: 'Utbah ibn Rabiah, his brother Shaybah and his son al-Walid, asking the Quraysh (Muslims) to introduce their equals to fight them. The Prophet (ṣ) said to 'Ubaydah ibn al-Harith, Hamzah ibn abd al-Muttalib and Ali ibn Abi Talib: "O' Bani Hashim, rise and engage in fighting the enemy for your right (*haqq*) with which your Prophet was sent…for they (the enemies) come with their fake claim to extinguish

1. Al-Maghazi, 1:48-9.
2. *Surat al-Anfal,* 8:65.
3. Al-Maghazi, 1:50.
4. Ibid. p.61; Bihar al-Anwar, 19:252.

Allah's light."[1]

In that confrontation, all three fighters of the Quraysh were killed, and the two armies engaged in fighting while the Messenger of Allah (ṣ) aroused the enthusiasm and zeal of the Muslims, urging them to fight the enemy. Then he (ṣ) picked up a handful of stones and pelted them toward the Quraysh troops, exclaiming: "May your faces be defamed." Consequently, each one of the enemy soldiers kept on rubbing his eyes,[2] the result of which was a humiliating defeat for the Quraysh army. Thereat, the Messenger of Allah (ṣ) stood at the heart of the Well of Badr looking at the polytheists' bodies (corpuses) that were scattered in that area, calling them by their names, saying to them: "Have you found the promise of your Lord to be true? I certainly saw what my Lord promised me as having come true on the ground." The Muslims asked him: "O' Messenger of Allah! Are you addressing people who are dead?" He (ṣ) replied: "They are hearing me as you do, but they are forbidden from answering!"[3]

Results of the Battle

The Battle of Badr produced splendid results as the polytheists fled away towards Mecca, overwhelmed by disappointment and disgrace, leaving behind 70 dead, with 70 prisoners of war and a large number of spoils. At this end, signs of disagreement appeared among the ranks of the victorious Muslims concerning how to distribute the booty of the battle, when the Prophet (ṣ) ordered them to collect everything to see what should be done. At that moment, the Divine order was sent through *Surat al-Anfal* commanding the Prophet to distribute the spoils, legislating the rules of *khums*, and the Messenger of Allah (ṣ) gave every warrior his share proportionately.[4]

Concerning the prisoners of war, the Messenger of Allah declared that anyone of the prisoners who taught ten Muslim lads how to read and write, would be freed, manifesting by this the magnanimity of the Islamic creed and its call to learning and building the civilized human being. Regarding the rest of the captives, he (ṣ) specified the redemption fee of each one as being four thousand *dirham*s. This decision included Abu al-As, the husband of Zaynab, the Prophet's daughter, with no discrimination (or priority) between him and any other one of the polytheists.

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1. Al-Maghazi, 1:68.
2. A'lam al-Wara, 1:169; Al-Sirah al-Nabawiyyah, 1:628.
3. A'lam al-Wara, 1:171; Al-Sirah al-Nabawiyyah, 1:638.
4. Al-Maghazi, 1:104; Al-Sirah al-Nabawiyyah, 1:642.

When Zaynab sent her necklace as redemption to free her husband, the Messenger of Allah (ṣ) wept on seeing the necklace for it reminded him of his wife Khadijah, turning his face towards the Muslims saying: "If you decide to free her husband who is a captive in your hands and give her property back, you are free to do so."[1] What a request made by the Prophet of mercy to the Muslims! Abu al-As rushed to Mecca to send Zaynab to Medina when the glad tidings of triumph and manifest conquest were announced all over Medina. This fact created panic in the hearts of the Jews and hypocrites who consequently embarked on exerting efforts to refute and disclaim this news, while all the Muslims were delighted and pleased with it and rushed out of their houses to receive their triumphant leader, the Prophet (ṣ).

The Meccan people were thus afflicted with disaster, with shock, sorrow and grief prevailing everywhere in Mecca. The polytheists could not deal with this defeat as it was their first defeat since they came to be powerful. Signs of grief overwhelmed all the houses and clans of Mecca and its outskirts.

The Quranic verses contained explicit verses about this crucial and fateful battle, referring to minute details of the events of that day, showing how Divine succour and help brought victory to the Muslim *ummah* who were loyal to their Lord in propagating His Message.[2]

In this Battle, Ali ibn Abi Talib (a) demonstrated great bravery while defending the Muslims. He killed al-Walid ibn ‘Utbah, helped his uncle Hamzah and ‘Ubaydah ibn al-Harith to kill Shaybah and ‘Utbah when he fought them. Shaykh al-Mufid enumerated thirty-six persons among the polytheists that Ali (a) killed in the Battle of Badr, besides those who were killed with his help and support.[3] Ibn Ishaq is reported to have said: "Most of the polytheists slain on the Day of Badr were killed by Ali (a)."[4]

This defeat made the Quraysh chiefs change the course of their merchant caravans from Syria and Iraq. The Muslims’ gained power and great influence upon the Peninsula society, signs of which became apparent gradually. Consequently, the Quraysh had to brace themselves for the loss of their dignity and power among the other tribes, while the ties of the Muslims gained momentum, both among themselves and between them and their leader, the Prophet (ṣ).

1. Ibid. p.652; Bihar al-Anwar, 19:348.
2. *Surat al-Anfal,* 8:9, 11, 12, 42, 44; *Surat Al ‘Imran,* 8:13, 123, 127.
3. Al-Irshad, 39:40.
4. Al-Manaqib, 3:120.

Prophet's Concern about Fatimah's Marriage

Fatimah al-Zahra' (a) occupied a very lofty position in the Prophet's heart, as he found in her, his true consolation and comfort, besides being his pure offspring from the womb of his esteemed wife Khadijah (a). She (a) shared the concerns of the Prophet (ṣ) regarding the Message and tried hard to alleviate the heavy burden of the mission entrusted to him which made him call her: "Her father's mother".

When Fatimah (a) attained puberty like her equals, many of the Quraysh, who were among the earlier converts with status and wealth, courted and asked for her hand from the Prophet (ṣ). But he (ṣ) rejected their courting wisely by saying: "I am awaiting the fate (ordained by Allah) in her regard" or "I am waiting for Divine commandment."[1]

The Prophet (ṣ) was truly pleased and delighted when Ali ibn Abi Talib (ṣ) approached him asking him to give Fatimah (a) in marriage to him, declaring to him: "O' Ali, I give you good tidings that Allah the Honorable and Glorious, has verily given her in marriage to you in the Heavens before I marry her to you on earth. Just before your coming an angel descended with the following statement: 'O' Muhammad (ṣ), Allah, the Glorious, has chosen you from among His creatures, and sent you to convey His Message to mankind. Then He selected for you a brother, a vizier and a comrade, marrying him then to your daughter Fatimah (a), in a wedding celebrated by all the angels in Heaven. O' Muhammad (ṣ), Allah, the Honorable and Glorious commanded me to order you to give Fatimah (a) in marriage to Ali (a) on earth, and give them both the good news of having two sons who will be chaste, honourable, pure, righteous and virtuous in the world and in the Hereafter.'"[2]

After that the Messenger of Allah (ṣ) concluded the marriage contract, before a group of the Immigrants and Helpers, for a little dowry [*mahr*] to establish this as a *sunnah* (customary usage) or a tradition to be followed by all the Muslim *ummah*. When the dower or house furniture of Fatimah (a) was put before the Prophet (ṣ), most of the utensils of which were made of clay (pottery), his (ṣ) eyes shed tears declaring: "O' my God, shower Your grace on the Household whose utensils are mostly of clay."[3] The Prophet (ṣ) paid extraordinary care and attention to his daughter's marriage in all its details. One of the aspects of his attention to this matter was manifested in

1. Hayat al-Nabi wa Siratuhu, 1:309, it is narrated from al-Muntaqa by al-Kazeruni al-Imani.
2. Kashf al-Ghummah, 1:356-8.
3. Ibid. p.359.

his invocation and prayer for the couple during the wedding ceremony, by saying: "O' my God, bring them closer to each other, create intimacy between their hearts, make them and their offspring inheritors of the bliss of paradise, provide them with pure and good children, and shower blessings over their descendants, and render them as leaders [*imam*s] that guide people by Your command towards submission to You and bid people to do acts You accept and approve of."

He (ṣ) also said: "O' my God, You have never sent a prophet but provided him with successors, so my God, make my guiding Household come from Ali and Fatimah." He further said to them both: "May Allah purify you and cleanse your offspring, I am at peace with whoever is at peace with you, and at war with everyone warring against you both."[1]

Direct Clash with Jews and Evacuation of Bani Qaynuqa'

The Jews sensed the danger of the growing power of the Muslims in Medina, as they witnessed the soft entity turning into a strong and powerful consolidated force, and the new religion transforming into a governing authority. Before the Battle of Badr, the Peace Treaty was the security guarantor controlling both sides of the struggle and preventing an escalation of the tension. But the vanquishing victory achieved by the Muslims aroused the spirit of hostility among the Jews, supported by other hypocrites to embark on hatching plots and conspiring against Islam, sending poetic verses to instigate public opinion against the Muslims who had become possessors of a new power that was added to their newly-born religion.

Their plots were not hidden from the Messenger (ṣ), and the Muslims' hearts were aroused to defend and protect Islam and the Prophet (ṣ). On hearing a polytheist's–Abu Afak from Bani Awf–slander and insult to the Prophet (ṣ), a *fida'i* called Muslim Salim ibn 'Umayr could not control himself and killed the slanderer.[2] A spiteful female polytheist–Asma' bint Marwan received the same fate.[3] The Muslims also assassinated Ka'b ibn al-Ashraf who crossed all limits in insulting and deriding the Muslims and vilifying their inviolable sacred consanguinities.[4]

The Jews' provocative wicked plots and spread of falsehoods and fake propaganda defaming the Muslims never stopped, violating the covenant [*ahd*] of sociability and peaceful coexistence. The Prophet (ṣ)

1. Ibid. p.362; Manaqib Al Abi Talib, 3:355.
2. Al-Maghazi, 1:174.
3. Ibid. p.172.
4. Al-Sirah al-Nabawiyyah, 2:51.

intended to reach a stable agreement with them, so he himself went to the Jews of Bani Qaynuqa‘ to invite them through wisdom and good counsel to accept Islam and warn about the repercussions of their ill-willed policies and acts. Then he gathered them in their main market and addressed them saying: "O’ the gathering of Jews, beware of Allah to avoid the vengeance that afflicted the Quraysh and never forget that you all know that I am the Messenger of Allah. You will certainly find this fact in your Scripture and God’s covenant to you."

This conduct on the side of the Prophet (ṣ) only increased the arrogance and haughtiness of the Jews, who said to him: "O’ Muhammad, don’t be deceived by those you meet. You might have subdued unknown people and we are, by God, the true commanders of war… if you fight us you will certainly realize that you never fought people like us."[1]

The Jews’ villainy was later manifested clearly, when they abused and slandered a Muslim woman which resulted in the murder of one Jew and one Muslim. Thereat, the Prophet (ṣ) led a battalion of Muslims to that region, imposing a siege on the Jews of Bani Qaynuqa‘ for fifteen consecutive days. Not one of them was allowed to get out of his house, nor any one outside was permitted to enter therein. That left them no choice except surrender and submission to the Prophet’s decision of evacuating Medina, leaving their weapons and all other belongings behind. So Medina was cleansed of elements of vice and political stability prevailed with decrease in the number and role of the non-Muslims in Medina who realized the Muslims’ power increasing with the capable administrative system and Islamic leadership which was acting according to a wisely drawn plan and system.

Quraysh Reaction after Muslim Victories

Abu Sufyan gathered a number of Quraysh knights and moved toward Medina, with the intention to destroy the Muslims and restore the Quraysh dignity that was lost in the Battle of Badr. They committed various crimes and corruptive acts in a place near Medina, fleeing away from the region for fear of being reached by Muslim swords. After that the Prophet (ṣ) with his loyal Muslim followers, followed the footprints of the polytheists, to prove their will to defend the sovereignty of the young state and protect it against evil and wicked enemies.

The polytheists used all the means that helped them flee the battlefield, throwing the provisions of their sustenance [*suwayq*], which the Muslims chasing them picked up. This fact led to call that battle the Battle of Suwayq.

1. Al-Maghazi, 1:176.

This battle disgraced the Quraysh once again, besides proving to the clans who heard the battle news that Islam as a well-organized power had become an undeniable factual reality.

The Prophet's main concern at that stage was to provide security for the Muslim community of Medina and repel any possible aggression or onslaught. But some of the tribes that refused to accept Islam and harboured animosity against it could never be guided to a conduct that would be proper and acceptable to the Messenger (ṣ) and Muslims. So they made all the necessary preparations to attack Medina and flee the battlefield on learning that the Prophet (ṣ) was proceeding to fight them. Another regiment was sent, under the command of Zayd ibn Harithah, after being directed by the Prophet (ṣ) to intercept the new course followed by the Quraysh merchandise caravans via Iraq. This regiment managed to carry out the task entrusted to it.

Battle of Uhud[1]

The Quraysh and polytheists experienced hard days after the Battle of Badr. In Medina the Prophet (ṣ) was busy building manhood and the state according to the Divine verses which were being revealed. He (ṣ) legalized the rules of behaviour and manners of living, explaining the Islamic teachings and applying the rules guiding people towards submission to Allah. The polytheists and their supporters in Mecca were gathering all the means and motives to launch a new war against Islam to relieve themselves of the burden of the bitter defeat in the Battle of Badr, and satisfy the harboured grudge which was still sparked by Abu Sufyan, the head of the Umayyad dynasty and biggest loser in Badr. Added to these factors were the woman's wailing and the greed of those merchants who had lost all the safe routes of trade.

Hence, the war was a bid to disintegrate the force of Muslims and secure the merchandise routes to Syria besides stopping the development of the Muslims' military power that was endeavouring to protect Mecca from the threat of occupation and destruction of the remaining polytheistic elements there. Another factor that played an extraordinary role in waging the war was the instigation by the Jews of Medina and the hypocrites against the Quraysh chiefs and others, pushing them to invade Medina and destroy Islam.

Al-Abbas ibn Abd al-Muttalib immediately wrote a letter to the Prophet (ṣ) informing him of unanimity of the chiefs of Quraysh on launching the war and their preparations and provision of all means and

1. The Battle of Uhud occurred in Shawwal, 2 AH.

troops to this end, including their mobilization of other tribes by applying various means to spark the war and fight with the women supporting them in their resolve. This letter secretly reached the Prophet (ṣ) who concealed its contents from the Muslims to gain time during which he would be able to investigate the matter and prepare for whatever was needed.

The polytheists advanced towards Medina. The Prophet (ṣ) sent al-Habbab ibn al-Mundhir in secrecy to investigate about the enemy–after delegating Anas and Mu'nis, sons of Fudalah to do likewise. The information and description acquired therein confirmed the information in al-Abbas' letter and the Muslims after being apprised by the Prophet (ṣ) spent that night on red alert, fearing invasion by enemy troops.

After announcing the approach of the Quraysh army, the Messenger of Allah (ṣ) consulted his companions about the next step. They presented different opinions; one saying that the Muslims should defend Medina as a fortress, while the other suggested betaking themselves out of it to encounter the enemy outside it. In fact, it was not difficult for the Prophet (ṣ) to specify the best plan for the war, but he intended by this consultation to let the Muslims realize and undertake their responsibility. Then there was a unanimous agreement on the Muslims' going out to fight the enemy outside Medina. After performing the Friday congregational prayers, the Prophet (ṣ) ascended the pulpit and addressed the people reminding them of obedience to Allah, ordering them to be serious in their acts, exert themselves (*jihad*) and tolerate hardships. He got off his horse entered his house and donned the war garment. This raised doubts among the Muslims who thought that they had compelled the Messenger of Allah (ṣ) to go out of Medina, declaring: "O' Messenger of Allah, it was not for us to disobey your orders, so you can do whatever you like." He (ṣ) replied: "It is not for any Prophet to put aside his war garment after wearing it till he starts fighting."[1]

The Prophet (ṣ) moved out of Medina, leading one thousand Muslim warriors, refusing to seek the support of the Jews against the polytheists, declaring: "Never seek the help of polytheists against polytheists."[2] The hypocrites could not harbour their grudge against Islam, and Abdullah ibn Ubayy disappointed the Messenger of Allah by withdrawing from the battlefield with three hundred fighters, leaving the Prophet (ṣ) with only seven hundred, while the number of the polytheists was three thousand.[3]

At the Mount of Uhud, the Prophet (ṣ) laid down a very wise plan to ensure

1. Al-Sirah al-Nabawiyyah, 2:23; al-Maghazi, 1:214.
2. Ibn Sa'd, al-Tabaqat, 2:39.
3. Al-Tabari, 3:107.

victory. He addressed his troops saying: "O people, I recommend you with what Allah commanded me in His Holy Book; that is, to do what pleases Him and avoid whatever He forbids. Today you are in an abode of reward, certain reward for him who remembers the position he is placed on, tames himself with forbearance, certainty, labour and exertion, as combating the enemy is very severe and detestable, that cannot be borne but by one whose consciousness is consolidated by God. Allah is certainly with those who obey Him, and Satan is with those who disobey Allah. So start your work with patience and hard labour (*jihad*), seeking by this what Allah promises you, and fulfill His commandments and what He orders you to do. I am extremely concerned about your consciousness, for disagreement, dispute and refutation are signs of inability and weakness which Allah neither likes nor grants help or triumph."[1]

The polytheists took their places on the battlefield to start the fighting, which began immediately. After a short time the polytheists suffered heavy defeat and retreated, and their women were about to be taken captive by the Muslims who showed clear signs of victory on the battlefield. At that moment, Satan cast his evil spell into the hearts of some of the archers who were ordered by the Prophet (ṣ) to stand over the Mount and not to leave their positions whatever the consequences of the Battle might be, until receiving a new order from him. Affected by this devilish spell, these archers disobeyed the Messenger's orders and left their places seeking the war booties when the polytheists assailed the Muslims under the command of Khalid ibn al-Walid, exploiting the very gap in the Muslims' front, the abandonment of which was prohibited by the Messenger of Allah (ṣ).

The Muslims were taken by surprise and shocked by this change in the war, suffering from division and confusion when the defeated forces of Quraysh returned to the war, killing a large number of Muslim warriors. The polytheists circulated the rumour of the Prophet being killed, with their battalions approaching the Prophet (ṣ). But they were repelled by Ali ibn Abi Talib, Hamzah ibn Abd al-Muttalib and Sahl ibn Hunayf together with a few Muslims who remained firm in the battlefield, among whom were notable companions of the Prophet (ṣ),[2] who immediately suggested renouncing Islam, saying: "We wish we had an emissary to be sent to abdullah ibn Ubayy to ensure safety for us from Abu Sufyan."[3]

In that battle, Hamzah, the Prophet's uncle was martyred with the Prophet

1. Al-Maghazi, 1:221.
2. Al-Maghazi, 1:237; Sirah al-Nabawiyyah, 2:83; Sharh Nahj al-Balaghah, 15:20.
3. Bihar al-Anwar, 20:27.

suffering from serious injuries, as his lower quadrib was broken with a cut to his lip and his blood pouring over his face, which he wiped saying: "How can people painting their Prophet's face with blood be victorious, while he is inviting them to (believe in) Allah?"[1] He (ṣ) kept on fighting till his bow was torn to fragments. However, he stabbed Ubayy ibn Khalaf when he assailed him (ṣ) intending to kill him, causing him to die of this stroke. On the other side, Ali ibn Abi Talib (a) showed extraordinary bravery by smiting everyone approaching the Messenger of Allah (ṣ), killing him with his sword, when Gabriel descended upon the Messenger of Allah (ṣ) revealing to him: "O Messenger of Allah, this is the true and real consolation." He (ṣ) said to him: "He (Ali) is from me and I am from him." Gabriel said to him: "I am from you both", when they all heard a voice saying: "There is no sword, but Dhu'l-Faqar, and no victor, but Ali."[2]

Eventually, the Messenger of Allah (ṣ) along with the remaining elite of Muslims withdrew from the battlefield and the battle calmed down. Suddenly Abu Sufyan came deriding and mocking the Muslims saying: "Be high, O' Hubal." Thereat, the Messenger of Allah (ṣ) ordered the Muslims to retaliate and answer the infidel, manifesting by this the non-defeat of the (Islamic) belief despite (military) failure on the battlefield, telling them to declare: "Allah is Higher and more Glorious."

Then, the Prophet ordered his followers to react again to the slogan raised by the disbeliever Abu Sufyan, when he said: "We have 'Uzza and there is no 'Uzza for you," telling the Muslims to say in reply to this: "Allah is our Master and you have no master (*mawla*)."[3]

Then the polytheists returned to Mecca, with the Prophet (ṣ) and the Muslims left to bury their martyrs, when they were shocked by the horrible scene left by the Quraysh troops as they disfigured the martyrs' corpses. When the Prophet (ṣ) saw the body of Hamzah ibn Abd al-Muttalib thrown in the valley, with his liver extracted out of his body and savagely mutilated, he was filled with grief and declared: "I have never faced a situation more angering and grievous than this situation."

But all these sacrifices and huge losses in the battlefield could never dissuade the devout and true believers with their Messenger (ṣ) from continuing to defend the kernel of Islam and entity of the young state. In the day following their return journey to Medina, the Muslims received an order from the Prophet (ṣ) to rise up and set out to chase the enemy, on condition

1. Tarikh Al-Tabari, 3:117; Bihar al-Anwar, 20:102.
2. Tarikh Al-Tabari, 3:116; Majma' az-Zawa'id, 6:114; Bihar al-Anwar, 20:71.
3. Al-Sirah al-Nabawiyyah, 2:94.

that only those who participated in the battle were allowed to set out. Consequently, the Muslims went out, despite all the injuries they sustained, toward a place called Hamra' al-Asad. Through this the Messenger of Allah (ṣ) used a new technique to intimidate his enemies, causing fear to overwhelm them and forcing them to hasten toward Mecca,[1] after which the Prophet (ṣ) and the Muslims returned to Medina regaining their morale.

Treacherous Attempts against the Muslims

In a society governed by force and conquered by the sword, it was natural for the polytheists to hate the Muslims after their setback in the Battle of Uhud. But the Prophet (ṣ), the leader, was very alert and conscious of all the developments, anxious to protect the Message, build the Islamic state and safeguard it. He embarked on investigating the news and reports and inquired about intention, hastening to respond before the polytheists realized their goals. He (ṣ) thus sent a battalion under the command of Abu Salamah to repulse the treachery of Bani Sa'd in Medina, which managed to fulfill that mission.[2] Then the Muslims managed to repel an intrigue hatched by a polytheist who was planning to invade Medina.

On the other hand, a group of polytheists succeeded in betraying the Muslims. A number of people from the tribes of "Adal" and "al-Qarrah" came toward the Messenger of Allah (ṣ) asking him to provide them with people teaching them the rules and precepts of Islam, a demand which was accepted by the Prophet (ṣ) in a bid to propagate the Message of Islam. But the treacherous hand was in wait for them and the enemies of Islam killed the Muslim callers at a place called "Ma' ar-Raji'."Before the the news of their murder reached the Prophet (ṣ), Abu Bara' al-amiri suggested to him to delegate preachers to Najd to invite them to Islam. The Prophet (ṣ) replied: "I fear the danger of the people of Najd against them." Abu Bara' said: "Don't be afraid, I am their neighbour." As neighbourhood had good consideration and importance equivalent to lineage commonly known among the people of the Arab Peninsula, so the Prophet (ṣ) felt assured and sent a delegation of preachers to propagate the Message, but the treacherous hands were in wait for them and amir ibn at-Tufayl with Bani Salim tribes assailed them at a place called "Bi'r Ma'unah" killing them all with the exception of Amru ibn Umayyah, who was freed to return to the Prophet (ṣ) to inform him about the event. But on his way, he killed two men supposing them to be among the amirites. The Prophet (ṣ) grieved the event and said to him: "What a grevious sin you committed! You have murdered two men to whom

1. Ibid. p.102; al-Tabaqat al-Kubra, 2:49.
2. Al-Maghazi, 1:340.

I granted immunity and neighbourhood. I will certainly pay their blood-money [*diyah*]."[1]

*Bani al-Nadir Battle**

The Muslims experienced successive calamities, one after the other, till the hypocrites and Jews of Medina began to think the Muslims had lost their power and dignity. The Prophet (ṣ), with his political prudence, intended to expose the harboured intentions of the Jews of Bani al-Nadir, so he sought their help to pay the *diyah* of the two murdered men. They welcomed him together with a group of Muslims near their houses, harbouring evil, when they asked him to have a seat until they could fulfill his request. So he (ṣ) sat leaning against a wall of one of their houses when they rushed–exploiting the chance–to pelt a big stone over his head to kill him. But the revelation descended upon him, telling him of the plot, when he left, leaving behind the companions with them. This incident upset and perplexed the Bani al-Nadir, who were greatly worried about their evil act, and the companions rushed to the Prophet (ṣ) in the mosque to inquire the reason for his return. He (ṣ) said: "The Jews intended to assassinate me, but Allah revealed to me their plot, so I got up and left."[2]

Thus, Allah allowed killing them due to their violation of the sociability covenant with the Prophet (ṣ) by betraying and trying to murder him, the consequence of which was nothing but evacuation and leaving Medina. Thereat, the chief hypocrite Abdullah ibn Ubayy and others intervened by advising Bani al-Nadir not to obey the Prophet's order and defy him, promising to provide them with all the supplies that would make them withstand the Prophet (ṣ). So Bani al-Nadir took shelter inside their fortresses in defiance of the Prophet's command.

On knowing of the hypocrites' plots, the Prophet (ṣ) appointed Ibn Umm Maktum as his successor in Medina, and left it to besiege Bani al-Nadir, adopting a method that compelled them to surrender and leave with their camels, carrying all the necessary supplies and provisions, disgraced and defeated.

The Muslims gained huge amounts of property and weapons as booty, but the Prophet (ṣ) gathered them suggesting to them to set aside the war spoils for the Immigrants in particular, to secure for them economic stability, except Sahl ibn Hunayf and Abu Dajanah–who were among the poor

1. Al-Sirah al-Nabawiyyah, 3:193-5.
* This Battle happened in the month of Rabi' al-Awwal in 4 AH.
2. Al-Tabaqat al-Kubra, 2:57; Imta' al-Asma', 1:187.

Helpers–to whom the Prophet (ṣ) gave their share of the booty.[1]

Post-Uhud Military Skirmishes

Calmness and stability prevailed all over Medina while the hypocrites were upset and worried, fearing that their plans be disclosed, realizing that the next stage would be getting smashed. Reports reached the Prophet (ṣ) that the Ghatfan tribe was making preparations to invade Medina. So the Prophet and Muslims betook themselves hastily toward them, but they were taken by surprise on seeing the enemy having made all the military preparations to fight them, the fact making each party apprehensive of encountering the other. In this battle, the Prophet (ṣ) performed the fear congregational prayer [*salah al-khawf*] with the Muslims, as they could not find time to ignore the enemy, and the Muslims returned to Medina without engaging in any war.[2] This battle was called "Dhat ar-Riqa'".

The Appointed Badr [Badr al-Maw'id] (Yellow Badr [Badr al-Safra'])

The following crucial days passed swiftly for the Muslims with more experience in fighting. More of the *shariah* rules descended rectifying their relations, organizing their affairs in all walks of life, imparting more stability and firmness to their faith. Consequently, excellent examples of steadfastness, sacrifice, loyalty and faithfulness to the Islamic religion and Muslim *ummah* emerged, and the effects of the defeat in the Battle of Uhud were about to disappear. The time of the threat levelled by the chief of infidels, Abu Sufyan, during the Battle of Uhud set in when he said: "Our awaited meeting and yours is Badr," intending revenge for the polytheists slain during the Battle of Badr. Then the Prophet (ṣ) took 1500 fighters from among his followers and companions and reached Badr, camping there for eight days. On the other side, all the attempts and efforts exerted by the polytheists to intimidate the Muslims and dissuade them from going out to fight failed. On the contrary, the polytheists were intimidated by learning what the Prophet (ṣ) and Muslims intended to do. Abu Sufyan was obliged to set out according to the scheduled appointment, but he took to his heels and retreated on the pretext of drought and aridity, seriously affecting their military preparations. Thus, the Quraysh chiefs lost face because of their defeat and cowardice, while the Muslims' morale got a boost.

After a short time, it was known that the inhabitants of Dumat al-Jandal formed bandit groups to intercept the roads, making all preparations to

1. Al-Irshad, p.47.
2. Al-Sirah al-Nabawiyyah, 2:204.

invade Medina, so the Prophet (ṣ) led an army of one thousand Muslims to encounter them. On hearing the news of his coming to fight them, they fled the battlefield leaving behind all their provisions and supplies as booty, which the Muslim warriors captured without engaging in a fight.[1]

Battle of Bani al-Mustalaq and the Role of Hypocrisy

It was reported that al-Harith ibn Abi Dirar–chief of Bani al-Mustalaq –was making preparations to launch an invasion against Medina. So the Prophet (ṣ)–as he used to do prior to any move–began his investigation to verify the veracity of that news, mobilizing all the Muslims to go out and encounter the enemy. The two armies met each other at a waterpool called "al-Muraysi'", and war ensued between them, which ended with the polytheists fleeing after losing ten slain fighters, while the Muslims gained a large number of spoils besides capturing many families of Bani al-Mustalaq. Among the prisoners of war was a captive bondwoman, the daughter of the tribe chief al-Harith, who was emancipated by the Prophet (ṣ) and then married to him. In honour of the Messenger of Allah (ṣ) and his wife, the Muslims, who were in the company of the Prophet, set free all the prisoners of war that they captured in this battle.[2]

In this battle a quarrel was about to erupt between the Immigrants and Helpers, due to some tribal sectarianism, which the Prophet (ṣ) discarded, saying: "Leave it, it is verily seditious."[3] The chief hypocrite, Abdullah ibn Ubayy, rushed to instigate a conflict among the Muslims by blaming those around him for sheltering and supporting the Immigrants, declaring: "I swear by God, when we return to the Medina, verily the men of might and repute will exile the lowest ones." His endeavours were about to succeed until the Prophet(ṣ) –after confirming Ibn Ubayy's alluring moves and hypocrisy– intervened and ordered his followers to return to Medina immediately. He rejected the idea suggested by 'Umar ibn al-Khattab to kill Ibn Ubayy, saying: "How come, O' 'Umar! What will you say when people claim that Muhammad kills his companions?! No, this is no solution."[4] The Prophet (ṣ) did not permit his followers to rest on their return journey, traveling non-stop with them for one day and one night, after which he allowed them to rest, after which all of them fell asleep due to fatigue, leaving no room for conversation or deepening of the division and dispute. At the gates of Medina Abdullah ibn Abdullah ibn Ubayy asked the Prophet's permission to

1. Ibid, 3:177; al-Tabaqat al-Kubra, 2:62.
2. Tarikh Al-Tabari, 3:204; Imta' al-Asma', 1:195.
3. Al-Sirah al-Nabawiyyah, 1:290.
4. Imta' al-Asma', 1:202.

slay his father with his own hand to the exclusion of anyone of the Muslims, lest another's killing his father should stimulate his desire of revenge for his father, but the Prophet (ṣ) said to him: "We should treat him with kindness and courtesy as long as he is with us." Then Abdullah (the son) stood firm to prevent his father from entering Medina without prior permission of the Holy Messenger (ṣ).[1] In this situation the Chapter of Hypocrites [*Surat al-Munafiqun*] was revealed to disclose their (hypocrites) behaviour and intentions.

Abrogation of Jahiliyyah Norms

With his immense mercy, kindness, and affection for mankind, the Prophet (ṣ) stood one day and addressed the Quraysh thus: "O' people present here! Bear witness that this Zayd is my son."[2] Thus, Zayd moved from position of slave to son of the Most Honourable of God's creatures (ṣ). Besides, Zayd truly believed in the sent Prophet (ṣ) from the first days of the Prophetic mission. Zayd attained puberty and reached manhood under the patronage of the Holy Prophet (ṣ), who chose for him Zaynab bint Jahash (his aunt's daughter) to be his wife, but she refused to relinquish her social status and noble origin to get married to a man who was previously a slave. Despite this, her sincere faith pushed her to respond to Almighty Allah's order when He said: *"It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision…"*[3]

Through this, the Messenger of Allah (ṣ) provided an excellent example of abrogation of pre-Islamic [*Jahiliyyah*] extinct traditions, and applied the immortal heavenly values. But the vast difference in culture and contradiction in tempers constituted an impediment in the way of success of the pioneering experiment in a society that was still suffering from the *Jahiliyyah* habits and norms. The Prophet (ṣ) intervened to rectify the corrupted traditions by avoiding a deadlock and said to Zayd "Keep your wife in your hands and beware of Allah." Zayd's complaints about Zaynab recurred again and again, eventually reaching the extent of divorce.

Thereat, the Divine order descended to abolish the tradition commonly followed by the Arabs who considered their adopted children as real sons, with Almighty Allah saying: *"... nor has He made your adopted sons your sons. Such is (only) your manner of speech by your mouth. But Allah tells*

1. Al-Sirah al-Nabawiyyah, 2:292.
2. Usd al-Ghabah, 2:235.
3. *Surat al-Ahzab,* 33:36.

(you) the Truth, and He shows the (right) way."[1] This order retained for them the right of guardianship [*muwalat*] and brotherhood in religion.

Almighty Allah wanted to demolish this false norm, so He ordered His Prophet to marry Zaynab after her divorce from Zayd and expiry of her waiting period [*'iddah*]. These holy verses urged the Prophet (ṣ) to abolish this non-Islamic tradition and teach people not to be afraid of such situations, but rather to go ahead in applying the rules ordained by Allah the Almighty with the utmost courage and without any hesitation.[2]

1. *Surat al-Ahzab,* 33:4.
2. *Surat al-Ahzab,* 33:37-40; *Tafsir al-Mizan*, 16:290; *Mafatih al-Ghayb*, 25:212; Ruh al-Ma'ani, 22:23.

CHAPTER THREE
UNITED POLYTHEIST FRONT AND THE DECISIVE DIVINE RESPONSE

Alliance of Polytheistic Forces and the Battle of Khandaq

When the fifth *Hijrah* year was about to end, all the events and military operations waged by the Muslims had one target; i.e. defending the newly-born (Islamic) state and ensuring security all over Medina in the wake of incidents that demonstrated an increase in the variety of parties and communities that harboured animosity and hostility against Islam and the Islamic state. The Jews worked hard to exploit this variety by uniting and financing it besides instigating the aggressive trend within it to uproot the Islamic presence from the Peninsula. One of their plots was based on deluding the polytheists that paganism was better than Islam, gathering them, mobilizing and driving them toward Medina, the capital of the Islamic state. Soon, due to his trustworthy emissaries, the news of this move reached the Prophet (ṣ), who was always on the alert, aware of all the political moves and plots.

Once again, the Prophet (ṣ) consulted his companions on how to tackle the problem, and they suggested digging a trench to fortify the open part of Medina. Thereat, the Prophet (ṣ) set out along with the Muslims, to participate in digging that trench, after distributing the work among them, urging them by saying: "No true life is here but the life of the Hereafter, O' my God, forgive the Helpers and Immigrants."[1] There was an explicit role in these plots played by the hypocrites and those who were known for sluggishness despite observing the strong will and zeal shown by the sincere and faithful Muslims.[2]

The polytheist forces, numbering about ten thousand fighters, encircled Medina, curbed by the trench, overwhelmed by surprise and astonished at this style of defense that was unfamiliar and strange for them. The Prophet (ṣ) moved out to fight them with three thousand warriors, landing at a mountain called Sala'. He distributed the missions and roles among his followers to withstand and encounter all possible threats and emergencies.

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1. Ibn Kathir, *al-Bidayah wa al-Nihayah*, 4:96; *al-Maghazi*, 1:453.
2. *Surat al-Ahzab,* 33:12-20.

The polytheist parties besieged Medina for nearly one month, unable to make any breakthrough, while the Muslims showed extraordinarily brave stances, whose unique champion was Ali ibn Abi Talib (a). The Prophet (ṣ) crowned Ali's heroic position when he called him to fight one of the strongest Arab warriors who no Muslim was willing to fight–that is Amr ibn Abdu Widd–by saying: "Now, all faith is going to face all polytheism."[1]

The polytheists did their best in seeking help and support from the Jews of Bani Qurayzah despite their covenant with the Messenger of Allah (ṣ) not to engage in any war against the Muslims. However, the Prophet (ṣ) was quite sure that they would take part in the fight and open a domestic front against the Muslims. So he sent Sa'd ibn Muadh and Sa'd ibn 'Ubadah to verify the situation and they confirmed his suspicions. When he (ṣ) heard them, he (ṣ) glorified Allah saying: "Allah is the Greater [*Allahu-Akbar*], I bring you good tidings of triumph and conquest, o' Muslim community!" [2]

Pressures Faced by the Muslims during the Seige of Medina

During the period of seige of Medina the Muslims were subjected to various pressures including:

1. Severe shortage of provisions (food) to the extent that starvation seemed imminent for the Muslims.[3]

2. Facing rough and hard weather conditions during the long winter nights.

3. The bitter psychological war launched by the hypocrites' stooges among the Muslims to dissuade them from fighting, frightening them with the consequences of withstanding and continuing the war.

4. The continuous watchfulness throughout the period of siege as precaution against any unexpected attack, as such attacks bothered the Muslims due to their small number compared to the huge united front of the enemy.

5. Treachery and betrayal of Bani Qurayzah which turned to be a real danger threatening the Muslim troops internally, increasing their concern over the safety of their relatives and families inside Medina.

Defeating the Enemy

The confederating parties had clashing intentions and goals with the Jews

1. Bihar al-Anwar, 20:215; Ibn Abi al-Hadid, Sharh Nahj al-Balaghah, 13:283, 14:291-2, 19:63-4; Al-Sirah al-Nabawiyyah, 3:281; Mustadrak al-Hakim, 3:32.
2. Al-Maghazi, 1:456; Bihar al-Anwar, 20:222.
3. Al-Maghazi, 2:465, 475, 489.

trying to restore their influence and dominion over Medina, while the Quraysh were engaged in their hostile conspiracies against the Messenger (ṣ) and the Message, and the tribes of Ghatfan, Fazarah and others being deeply avaricious of the Khaybar crops which the Jews had promised them. Besides all this, the severe weather conditions created feelings of tiredness and despair among the confederates in addition to the fortification procedures and strength shown by the Muslims. To top it all was the dividing move made by Nuaym ibn Mas'ud in the alliance formed between the confederates and the Jews, when he approached the Prophet (ṣ)–after embracing Islam–saying to him: "You can order me whatever you like." He (ṣ) said to him: "You are only one man among us and can dissuade as many of the enemy troops from fighting us as you can, as the war is only a trick to frighten us." Thereat, Almighty Allah sent toward the confederating parties a chilly windstorm causing great fear and panic in the hearts of the enemy troops, uprooting their tents and reversing their pots, forcing Abu Sufyan to address the Quraysh and ask them to depart. So they carried with them whatever they could of the supplies and provisions and fled from the scene, followed by all other tribes, emptying the region of all troops, as declared in the Holy Quran:

"And God kept the evils of battle away from the Muslims."

Invading Bani Qurayzah and Defeating the Jews of Medina

The Jews of Bani Qurayzah revealed the great grudge and animosity they harboured inside their hearts since the Battle of Khandaq, and had God not disgraced the parties, the Jews of Bani Qurayzah would have found a chance to attack the Muslims and take them by surprise. The Prophet (ṣ) gave his orders to the Muslims to move forward to encircle the Jews inside their fortresses with no rest being given to the Muslims, indicating the significance of the new military move by making the caller to prayer announce to the people: "Whoever hears and obeys the order is not allowed to perform the noon (*asr*) prayer but only among Bani Qurayzah."[1]

The Prophet (ṣ) handed over his army commandment banner to Ali ibn Abi Talib (a) and the Muslim warriors followed him despite suffering from starvation, wakefulness and fatigue inflicted by the siege imposed upon them by the confederating enemy parties. On seeing the Messenger (ṣ) and the Muslims surrounding them from every side, they were filled with panic when they realised the fact that the Prophet (ṣ) was not thinking of leaving them but only after engaging in a serious fight against them.

At that time the Jews called on Abu Lubabah ibn Abd al-Mundhir–who was

1. Al-Tabari, 3:179.

one of their allies among the Tribe of Aws–seeking his opinion regarding their affair, but he disclosed to them the information he had about their fate, so they betook themselves–young and old–toward him, with the tears rolling down their cheeks.[1] And due to their past treacherous stance, the offer made to Bani Qurayzah of departing from Medina unpunished was not accepted by the Prophet (ṣ) anymore, and he (ṣ) insisted on their submitting to the rule prescribed by Almighty Allah and His Messenger (ṣ). The Tribe of Aws–in response to the Jews' request–tried to play an intermediary role between them, and the Prophet (ṣ) said: "Won't you agree to appoint a man from among you to be an intermediary between me and your allies?" They replied: "We do accept, O' Messenger of Allah!" He then said: "Tell them to choose whomever they like from among the Tribe of Aws."

Thereat, the Jews nominated Sa'd ibn Muadh[2] as an arbiter to settle the dispute with the Prophet (ṣ). This choice was an unfortunate sign for the Jews, as Sa'd had once approached them asking them to adopt an unbiased standpoint, but the demand was refused by them. Then Sa'd was injured, so his people carried him to the Messenger of Allah (ṣ) who received him, addressing those around him: "Rise to meet your doyen," an order to which they responded positively. Then Sa'd issued the judgment to execute the men and take the women as prisoners, distribute their funds and property among the Muslims on which the Prophet (ṣ) commented: "You have given them a sentence compliant with God's rule over seven patches."[3]

Consequently the Messenger of Allah (ṣ) distributed Bani Qurayzah's property, wives and children among the Muslims, after taking out one-fifth of them, giving the knight three shares and the infantry one share. He then handed Zayd ibn Harithah the one-fifth, ordering him to purchase with it horses with weapons and other ammunition and war equipment to get ready for the future missions and tasks.[4]

1. Al-Sirah al-Nabawiyyah, 2:237.
2. Ibid. p.239; Al-Irshad, p. 50.
3. Al-Sirah al-Nabawiyyah, 2:240; al-Maghazi, 2:510.
4. Al-Sirah al-Nabawiyyah, 2:241.

SECTION FIVE

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CHAPTER ONE
STAGE OF CONQUEST

The Hudaybiyyah Peace Treaty

6 A.H, a year of continuous struggle and persistent defense on the part of the Muslims, was nearing its end. All that year, the Muslims made strenuous efforts to convey and propagate the Islamic Message, build the character of man and Islamic society besides establishing the Islamic culture. All inhabitants of the Arabian Peninsula had, by this time, recognized the greatness of the new religion, realizing the impossibility of eradicating and destroying it, as the struggle against the Quraysh and Jews and other polytheist forces, could no longer block the way of Islam realizing its goals.

The Holy Sanctuary (Mecca) was not owned by anyone nor did it exclusively belong to any school of thought or followers of a certain creed; rather, it contained various idols which were worshipped by pilgrims believing in them. However, the arrogant and despotic Quraysh prevented the Prophet (ṣ) and Muslims from performing pilgrimage to the Sacred House (Ka'bah). The Prophet (ṣ), realizing the attiude of the Quraysh vis-à-vis Islam, decided to accompany the Muslims to perform the lesser pilgrimage [*'Umrah*], through which he could announce his persistence on propagating Islam and call those present there to it, by explaining the concepts and rules of Islam and indicate the sanctity of the Holy House [Bayt al-Haram]. Through this move he intended to inaugurate the stage of universal application of the Message and an epoch of transition from the defensive position to the assertive position of propagation.

The Messenger (ṣ) and his followers traversed over a rough mountainous road, landing in a plain land called "Hudaybiyyah", where the Prophet's she-camel kneeled down, so he declared: "This is not her habit, but she is curbed by the One who detained the elephant (of Abrahah)."[1] Then, he ordered the Muslims to settle down there saying: "The Quraysh will never offer me a plan which asks me to be kind to my blood relatives, but if they do I will surely accept it."[2] But the Quraysh chiefs kept on waiting (in ambush) for the

1. Bihar al-Anwar, 20:229.
2. Al-Tabari, 3:216.

Muslims, with their knights standing on the road, and sent Badil ibn Warqa' with a delegation from the tribe of Khuzaah to the Prophet (ṣ), to inquire about his intentions, and prevent him from entering Mecca. The team returned home to convince the Quraysh chiefs that the Prophet's goal was nothing but peace and the performing of *'Umrah*. However, they rejected their claim and delegated another group headed by al-Halis–master of the Ahabish–who was described by the Prophet (ṣ) on sighting him: "He is one of those people who glorifies and worships Allah." When this emissary saw the sacrificial animals [*hady*] the Messenger (ṣ) brought with him, he betook himself back to the Quraysh without meeting the Prophet (ṣ), to persuade the masters of Quraysh that *'Umrah* was certainly the Prophet's intention. Again they were not convinced and sent another envoy, called Mas'ud ibn 'Urwah ath-Thaqafi, who was amazed to see the Muslims eagerly contending to pick up the water drops scattering from the Prophet's ablution [*wudu*]. So he returned to the Quraysh, declaring: "I saw Khosrow (Kisra) in his kingdom, Qaysar (Cesar) and Negus (Najashi) in their kingdoms, and I swear by God that I have never seen a monarch among his subjects like Muhammad in the midst of his followers… I saw people who would never change their leader for anything, so it is up to you to decide whatever you like regarding him."[1]

The Prophet (ṣ) showed deep respect for the sacred months while arranging the pilgrimage for the Muslims so they did not possess any weapons with them except the supplies usually carried by travelers. He also asked the neighboring non-Muslim tribes to support the Muslims on that trip, emphasizing that the relationship between Islam and the other powers was not dependant on the results of war. He brought along with him 1400 Muslims, driving before him the *hady* (70 camels). On confirmation of the news of the Prophet and the Muslims intention being only to perform *'Umrah*, the chiefs of Quraysh found themselves in a dilemma with only two alternatives before them–i.e. allowing the Muslims to perform *'Umrah* and attain their wish of visiting the Holy Sanctuary and give the Immigrants a chance to meet and communicate with their people and relatives, calling them to (embrace) Islam. The second choice was to prevent the Muslims from entering Mecca, thereby lowering the status of the Quraysh, and putting it in a difficult position by allowing all other tribes to blame and criticize it for its maltreatment and discourtesy towards peaceful people coming only to fulfill the rites of *'Umrah* and glorify the sanctified Ka'bah.

The Quraysh heads arrogantly insisted on their despotism and obstinacy, supplying a group of their knights, estimated to be around 200 men under the commandment of Khalid ibn al-Walid, to combat and fight the Prophet (ṣ)

1. Al-Maghazi, 2:598.

and his Muslim followers. Since the Prophet (ṣ) had come only to perform *'Umrah* not to fight, he declared: "Woe to the Quraysh men, they are obssessed with war… What would happen if they let the doors between me and all Arab people open? If they target me, they would attain their goal, and if Allah grants me triumph over them, they would be obliged to enter into Islam in groups. Failing to do so, they could fight using force. What do you think of them? By God, I am still struggling to fulfill the mission entrusted to me by Allah, till Allah makes it prevalent everywhere or lets this group perish."

Then, the Prophet (ṣ) ordered his followers to stay away from the Quraysh knights to avoid any fighting that might be exploited by the Quraysh chiefs as a pretext to prove the truth of their stance and take it as a sign of pride for them. After that he delegated Kharrash ibn Umayyah al-Khuza'i to hold negotiations with the Quraysh leaders about the issue, but their troops slaughtered his she-camel and were about to slay him, ignoring all forms of sanctity and respect for the norms and traditions prevalent at that time. Then the Quraysh tasked fifty of their men to provoke the Muslims to react violently, thus deprive them of the epithet of peace. But all their plots failed and the Muslims managed to capture these mercenaries, whom the Messenger of Allah (ṣ) pardoned, proving thereby his peaceful intentions.[1]

The Prophet intended to delegate another emissary to the Quraysh, but he could not send Ali ibn Abi Talib (a) due to the fact that he had killed the brave men of the Quraysh during the battles waged in defense of Islam. So he deputed 'Umar ibn al-Khattab, who feared the Quraysh might take his life, despite the fact that he had not slain even one of them, suggesting to the Prophet (ṣ) to delegate 'Uthman ibn Affan,[2] as he belonged to the Umayyads and had kinship with Abu Sufyan. But 'Uthman's return from the Quraysh lasted long, giving rise to a rumor of his being murdered, which meant a failure of all the peaceful attempts to enter Mecca. The Messenger (ṣ) had no option but to get ready for the fight so the Ridwan Allegiance was sworn as such that he sat under a tree where his followers started to swear allegiance to him, pledging to tread the straight path and be steadfast on the battlefield whatever the consequences. Then, 'Uthman returned calming the Muslims' tension and excitement with the Quraysh delegate Suhayl ibn Amru to negotiate with the Prophet (ṣ).

Requirements of the Peace

1. Tarikh Al-Tabari, 3:223.
2. Al-Sirah al-Nabawiyyah, 2:315.

Due to Suhayl's radical position regarding the conditions of peace, the negotiations were about to fail, but the two parties finally reached an agreement concerning the provisions of peace, which were as follows:

1. The two parties pledged to give up warring and fighting for ten years, during which people could live in peace and safety, avoiding any confrontation with each other.

2. If a man from among the people of Quraysh sought shelter near "Muhammad" without permission from his guardian (*wali*), he would be expatriated to them, but if anyone of "Muhammad"'s followers resorted to the Quraysh, they would not return him to his people.

3. Whoever wished to enter into contract and covenant with "Muhammad" would be free to do so, and whoever wanted to enter into contract and covenant with the Quraysh, he could do so.

4. "Muhammad" must take his followers and go back to the Medina this year without entering Mecca, and enter it the next year and reside there for three days, unarmed with any weapons except those which are usually carried by the riders (travelers), and their swords being kept in their sheaths.[1]

5. No one would be coerced to renounce his belief and convert to another religion, but freedom was given to the Muslims to worship Allah in Mecca publicly and practise Islam without being harmed or reviled.[2]

6. Stealing and treachery would not be permissable and both parties would protect each other's properties.[3]

7. The Quraysh had no right to support any party against Muhammad and his followers, either with men or weapons.[4]

A number of Muslims never accepted the terms of the Peace Treaty signed at Hudaybiyyah, objecting to the Prophet (ṣ), thinking him to be retreating in the face of the Quraysh troops, not realizing the fact that the Prophet (ṣ) was succoured and backed by Allah, the Almighty, and was viewing the issues with eyes looking towards the future of the Message of Islam and its higher interests. The Prophet (ṣ) refuted the claims of the objectors by saying: "I am the slave and messenger of Allah; I assert that I would never disobey His order and He would never mislead or ignore me." Then, he (ṣ) recognized and acknowledged the points rejected by some Muslims, and the case of

1. Al-Sirah al-Halabiyyah, 3:21.
2. Bihar al-Anwar, 20:352.
3. Majma' al-Bayan, 9:117.
4. Bihar al-Anwar, 20:352.

handing over Abu Jandal to the Quraysh proved to be a new instigation at a time when the psychological state of some people was totally confused and intensely opposed.

But this Peace Treaty constituted in fact a manifest and great conquest for the Muslims, contrary to those apparent terms of peace seen by some people, for conditions were quickly reversed to the amazing benefit of the Muslims.

On the Prophet's return journey to Medina, some Quranic verses were revealed to him asserting the real dimension of concluding a peace treaty with the chiefs of paganism, giving Muslims good tidings of entering Mecca soon.

Results of the Hudaybiyyah Peace Treaty

1. The Quraysh leaders recognized and acknowledged the presence of the Muslims as an organized military and political power and a new real state.

2. Awe and fear of Islam filled the hearts of the polytheists and hypocrites, whose role or position was belittled and whose weakness at confrontation became visible for all.

3. The truce provided a good chance for the Muslims to propagate Islam, opening the doors for many tribes to enter into the fold of Islam. Since the initiation of his mission of preaching Islam, the Messenger of Allah (ṣ) needed the Quraysh (to stop fighting) to give him enough time to proclaim the Message freely and explain the teachings of Islam to all mankind.

4. The Muslims sensed the secure environment and felt immune from the side of the Quraysh, so they concentrated all their efforts in confronting and combating the Jews and other opponents.

5. The peace negotiations made the allies of the Quraysh comprehend the Muslim standpoint and sympathize with them.

6. The reconciliation treaty enabled the Prophet (ṣ) to correspond and communicate with the kings and heads of overseas states outside the Peninsula and invite them over to Islam. It also gave him the opportunity to prepare for the Battle of Mu'tah in a bid to transport Islam out of the Arab peninsula.

7. The Peace Treaty paved the way for the conquest of Mecca, which was the main base and fortress of paganism at that time.

Spreading the Islamic Message beyond the Peninsula

The plots of the Quraysh to destroy Islam engaged the Prophet (ṣ) and his

Muslim followers for a number of years in several battles launched in defense of Islam, and, to fortify the pillars of the Islamic state, due to which he could not freely propagate his universal Divine Message that was the seal of all religions. But, by concluding the Hudaybiyyah Peace Treaty, the Messenger (ṣ) became safe from the opposition of the Quraysh, and this process granted the Prophet (ṣ) enough time to delegate envoys to the chiefs of the superpowers surrounding the Arab Peninsula and heads of communities inside and outside the Peninsula, inviting them to Islam after explaining the Divine teachings and rules to them.

The Messenger (ṣ) is reported to have once addressed his followers thus: "O' people, Allah has verily sent me as a mercy and full protection for all mankind, so never differ among yourselves regarding me as did the followers of Jesus Christ (*Hawariyyun*) in their views regarding the call of Jesus, the son of Mary." Thereat, the Prophet's companions said to him: "How did Christ's followers differ, O' Messenger of Allah?" He replied: "He invited them to the same religion to which I have called you, and those who were open-minded accepted the call and submitted, while those whose hearts were rigid disliked the idea and showed much reluctance."[1] Then, the emissaries, carrying the call and guidance, set out to convey the Message brought by the Messenger of Allah (ṣ) to different regions and countries all over the world.[2]

Battle of Khaybar[3]

Through sincere endeavour, much prudence, extraordinary bravery and Divine succour, the Prophet (ṣ) elevated the Muslims consciousness of the Message besides steadfastness and goodness, tolerance and perseverance. And through his messages and letters to the heads and presidents of the neighboring countries, he initiated his mission by conveying the Heavenly Message to all people outside the Arab Peninsula.

The Prophet (ṣ) expected different reactions towards this move, including a military incursion against Medina, seeking help from the remaining stooges of the hypocrites and Jews, whose history was filled with treachery and betrayal.

As Khaybar represented a strong fortress and the main centre for the Jews,

1. Al-Sirah al-Nabawiyyah, 2:606; al-Tabaqat al-Kubra, 1:264.
2. The number of the Prophet's letters sent to all the then powers, estimated by the scholars, was around 185. See 'Ali ibn Husayn 'Ali al-Ahmadi, Makatib ar-Rasul.
3. This battle took place in the month of Jumadi ath-Thani, the seventh *Hijrah* year. See *al-Tabaqat al-Kubra*, 2:77.

so the Prophet (ṣ) decided to destroy this surviving force and get rid of it. Hence, with elapse of a very few days after returning from Hudaybiyyah, he arranged an army of one thousand and six hundred Muslims, ordering them not to go out to collect booty saying: "No one should go out with us but he who has real and sincere desire for struggle and fighting."[1]

He followed a style through which he could delude and mislead the Jews' allies, preventing them from proceeding to support them, for the sake of averting further fighting.

Then, the Muslim troops launched a surprise onslaught against the Jews' fortresses, with the leadership of Ali ibn Abi Talib (a) carrying the Messenger's banner. The Jews sought shelter inside their fortified fortresses through a well-prepared plan they had adopted before, when several sporadic skirmishes happened between the two parties through which the Muslims managed to occupy a number of important bases and positions of the enemies. But the fighting intensified and the besiege period lasted long and the Muslims suffered from severe starvation to the extent that they were obliged to eat non-edible food.

The Messenger of Allah (ṣ) handed over the army standard to a number of his companions expecting them to return victorious, but they fled the battlefield and suffered serious defeat. When the Muslim warriors reached the highest degree of fatigue and weariness, the Prophet (ṣ) said to them: "I will give the banner tomorrow to a man who loves Allah and His Messenger and is loved by Allah and His Messenger… a man who fights courageously and never flees the battlefield, who never returns but only after being granted triumph by Allah, the Omnipotent."[2]

The next day, he summoned Ali (a) and handed him the banner. Ali (a) fought and managed to defeat the enemy troops, attaining a conquest with which he pleased all the Muslims and the Prophet (ṣ). At that time the Messenger of Allah (ṣ) concluded a reconciliation agreement with the remaining group of the Jews after their surrender to him in return for half the crops and fruits of their farms which became property of the Muslims. The Prophet (ṣ) did not treat them in the same manner that he dealt with Bani al-Nadir, Bani al-Qaynuqaand Bani Qurayzah. The remaining force of the Jews turned weak and became ineffective in Medina.

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1. Ibid. p.106.
2. Al-Sirah al-Nabawiyyah, 2:337; Sahih Muslim, 15:176-7; Fada'il Al-sahabah, 2:603; Musnad al-Imam Ahmad, 3:384; al-Mawahib al-Madaniyyah, 1:284; al-Isti'ab, 3:203; Kanz al-'Ummal, 13:123.

Assassination Attempt of the Prophet (ṣ)

A group of people (Jews), planned in secrecy to assassinate the Prophet (ṣ). For this end Zaynab bint al-Harith (wife of Salam ibn Mishkam al-Yahudi), offered the Prophet a roasted sheep stuffed with deadly poison, which she increased in its leg, since she knew that the Prophet preferred the sheep's leg. When she presented the sheep before him, he (ṣ) picked up the leg and tasted a piece of it which he found unpleasant and of bad taste so spat it out of his mouth, while Bishr ibn al-Bara' ibn Ma'rur died after swallowing one morsel of the sheep. Only then did she confess to the Prophet (ṣ) her deed, claiming that she intended to test his prophetic sight, so he pardoned her and refrained from prosecuting those who had conspired and collaborated with her in the plot.[1]

Surrender of Fadak Inhabitants

The dens of treachery started to collapse one after the other before the troops of truth and justice. On achieving triumph by God's help in the Battle of Khaybar, Allah instilled fear and panic inside the hearts of the people of Fadak, who sent envoys to the Messenger of Allah (ṣ) to negotiate a treaty with him in return for half the crops and fruit of Fadak to live under protection and banner of the Islamic state or government, obedient and submissive, fulfiling the conditions that were presented by the Prophet (ṣ). Thus, Fadak became the special property of the Prophet (ṣ) as prescribed in the Holy Quran, since it was among those properties which were not interdicted either by a miser or threat of weapon. It was surrendered to the Prophet (ṣ) without any threat or fighting. The Messenger of Allah (ṣ) then donated Fadak to his daughter Fatimah az-Zahra' (ṣ).[2]

With this surrender, the entire Arab Peninsula was purged of the stooges and mercenaries of treachery, and it got rid of the seditious Jews who were disarmed completely and put under the protection of law and the Islamic state. On the day of the victory of Khaybar, Ja'far ibn Abi Talib came from Abyssinia, and the Messenger of Allah (ṣ) received him and kissed his forehead declaring: "With which news should I be more delighted, the victory of Khaybar or the coming of Ja'far."[3]

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1. Al-Sirah al-Nabawiyyah, 2:337; al-Maghazi, 2:677.
2. Majma' al-Bayan, 3:411; Sharh Ibn Abi al-Hadid, 16:268; ad-Durr al-Manthur, 4:177.
3. Al-Tabaqat al-Kubra, 2:108; al-Bayhaqi, Al-sunan al-Kubra, 7:101; Ibn Kathir, Al-Sirah al-Nabawiyyah, 3:398.

The Past Lesser Pilgrimage

The truce days came to an end while the Prophet (ṣ) and the Muslims were persevering in their serious duties and endeavors to consolidate and reinforce the pillars of Islamic rule. No significant military move took place after Khaybar except some disciplinary regiments instituted for those elements who sought to instigate turmoil and conflict.

Throughout the year that passed after the Hudaybiyyah Peace Treaty, the two parties committed themselves and abided by the articles and terms of the agreement, with the Prophet (ṣ) and Muslims being relieved of their obligation and free to visit the Holy Sanctuary (Ka'bah). At that time the Messenger's caller addressed the Muslims calling them to get ready to perform the past lesser pilgrimage (*'Umrah al-qada'*). Two thousand Muslims went out with the Prophet (ṣ) holding no arms except swords in sheaths. Of the precautionary measures taken by the Prophet (ṣ) to be wary against any attempt of treachery by the enemy, was his preparing an armed group that was stationed at a place called Marr al-Zahran to be on alert and ready to defend the state in an emergency.

When the Prophet (ṣ) reached Dhu'l-Hulayfah, he and his followers performed the *ihram*. He (ṣ) brought along with him 60 camels [*badanah*] and made a hundred Muslims ride on horses before him, under the leadership of Muhammad ibn Maslamah. The chiefs of Mecca and their followers betook themselves to the top of the adjacent mountains and hills overseeing Mecca, saying that they never wanted to see the Prophet's face nor those of his companions. But the Messenger's awesome dignity, and the sobriety of the Muslims who surrounded the Prophet (ṣ) chanting the *talbiyah*, dazzled their eyes leaving them in amazement while looking at the Prophet (ṣ) and the Muslims who were fulfiling the rites of *'Umrah*.

The Prophet (ṣ) circumambulated round the Ka'bah on his mount which was handled by Abdullah ibn Rawahah, giving orders to the Muslims to proclaim loudly: "There is no god but Allah alone, He fulfiled His promise, helped His slave, dignified His troops, and defeated the parties alone." This proclamation echoed and circulated everywhere in Mecca and its passages, causing the hearts of the polytheists to split, filling them with panic and letting hatred and grudge overwhelm them against all the signs of Divine help to the Prophet of Islam (ṣ), who was exiled by them seven years ago.

The Prophet (ṣ) along with the Muslims completed the rites of *'Umrah*, while the Quraysh leaders realized fully the might and power of Islam and the Muslims, recognizing the false claim of those who told them that the Prophet (ṣ) and all his followers were suffering from fatigue, weariness and

constraint because of migrating to Medina. Then, Bilal ascended the back part of the Ka'bah, proclaiming monotheism with the call for the noon [*zuhr*] prayers with such a delightful spiritual complexion that crushed the chiefs of infidelity among the Quraysh… while Mecca as a whole was under the control of the Muslims.

The Immigrants dispersed all over Mecca accompanying their brothers (in religion) the Helpers, helping them visit their old houses which they deserted for God's sake, having met their families and relatives after a very long separation.

The Muslims spent three days in Mecca and departed in accordance with the agreement they had concluded with the Quraysh chiefs who refused the Prophet's demand to hold the ceremony of his marriage with "Maymunah", for fear of strengthening the growing power of the Prophet (ṣ) and Islam's infiltration into Meccan society through the Prophet's prolonged stay in Mecca. Then, the Prophet (ṣ) left Abu Rafi' as his successor in Mecca to accompany and bring his wife "Maymunah" to him before the evening, as the Muslims left Mecca before the noon prayers.[1]

1. Al-Sirah al-Nabawiyyah, 2:372.

CHAPTER TWO
ISLAM OUTSIDE THE PENINSULA

The Battle of Mu'tah[1]

The Prophet (ṣ) was determined to spread security in the northern part of the Arab Peninsula and invite its inhabitants to accept (believe in) Islam, and then set out toward Syria. He sent al-Harith ibn 'Umayr al-Azdi to al-Harith ibn Abi Shummar al-Ghassani for this purpose, but Harith was intercepted by Sharhabil ibn Amru al-Ghassani and killed by him.

At the same time, the Messenger (ṣ) sent a group of Muslims to call people to Islam, when the inhabitants of a region called "Dhat Atlah" in Syria assaulted and murdered them. On hearing the news of their murder, the Prophet grieved much and immediately embarked on mobilizing the Muslims to rise and move to confront them, preparing an army of three thousand warriors, commanded first by Zayd ibn Harithah, after him by Ja'far ibn Abi Talib, and after him by Abdullah ibn Rawahah. He addressed them saying: "Fight in the name of Allah… invite them to accept Islam… if they do, accept it from them and abstain from fighting them, otherwise fight Allah's enemy and your enemy in Syria, but there you will find men who have secluded themselves from people in some synagogues, with whom you should not fight. And also you will find other men who follow Satan with browsers on their heads which you should plug out by the swords, and never kill a woman or a fostering child or a perishable old man, nor plunge in water date-palms, nor cut a tree nor dilapidate a house."[2] The Messenger of Allah (ṣ) went out with them to say farewell to them till he reached the farewell curve.

When the Muslim troops reached a place called "Mashariq", they were taken by surprise on seeing a huge Roman army of two hundred thousand fighters with heavy ammunition, so the Muslims changed their course toward Mu'tah with serious determination to resist and withstand the enemy. But they were unable to match their force and were defeated. All their three leaders were martyred. Among the reasons of their defeat, some are as follows. 1) The Muslims were fighting in a region that was strange for them, and far from

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1. The battle of Mu'tah took place in Jumadi ath-Thani, 8 AH.
2. Al-Maghazi, 2:758; Al-Sirah al-Nabawiyyah, 2:374.

the center of supplies and provision; 2) They were attacking while the Romans, with their huge numbers were defending; 3) There was a big difference with regard to fighting skill and expertise between the two armies. The Roman troops were a well-organized force that had participated in fierce wars while the Muslim troops were very few in number and poor in expertise, their wars being mostly local.[1] 4) The Messenger of Allah (ṣ) mourned the death of Ja'far ibn Abi Talib, and went to Ja'far's house to console his wife and children. He also grieved the death of Zayd ibn Harithah.[2]

Conquest of Mecca[3]

During the period that followed the Battle of Mu'tah, the regional powers differed greatly in their response. The Romans were delighted at the news of the Muslim defeat in the battle and their inability to enter Syria. On the other side, the Quraysh chiefs were overwhelmed with joy, and embarked on attempts to violate the Hudaybiyyah Peace Treaty by disrupting security conditions. Hence, they started by instigating the tribe of Bani Bakr against the tribe of Bani Khuzaah (after Bani Bakr made an alliance with the Quraysh, while Khuzaah entered into the Prophet's coalition consequent to the Hudaybiyyah Treaty, supplying it with weapons and fighting equipment). So the tribe of Bakr invaded that of Khuzaah, in a sudden treacherous onslaught, slaughtering their men while unarmed in their abodes, with some of them performing their prayers. So, they rushed to the Messenger of Allah (ṣ) asking him to defend and protect them, when Amru ibn Salim came to his feet before the Prophet (ṣ)–while seated in the mosque–chanting some poetry verses revealing thereby the violation of the covenant, which impressed the Prophet (ṣ) who said: "You will verily be supported, O' Amru ibn Salim."

But the Quraysh chiefs came to their senses and realized their evil deed, overwhelmed with fear and dread from the Muslims' side. So, they unanimously decided to delegate Abu Sufyan to the Medina to renew the peace treaty and ask the Prophet (ṣ) to extend its term. But the Messenger (ṣ) did not heed Abu Sufyan's request, questioning him: "Did any unexpected event occur?" Abu Sufyan replied: "God forbid! Nothing of the kind happened", so the Prophet (ṣ) said: "We are committed to our term and abide by our peace treaty."

But Abu Sufyan would neither rest, nor was convinced till he got guaranties

1. Ibid. p.381.
2. Bihar al-Anwar, 21:54; al-Maghazi, 2:766; Al-Sirah al-Halabiyyah, 3:68.
3. Mecca was conquered in the month of Ramadan, the 8th Hijrah year.

with a safety promise from the Messenger of Allah (ṣ), so he endeavored to find someone to act as a mediator near the Prophet (ṣ) who would help extend the treaty term, but all his attempts were rejected and ignored.

He had no alternative but to return, disappointed, to Mecca, where the circumstances were straitened for the polytheists, as the conditions changed and were reversed. The Prophet (ṣ) was heading towards Mecca to conquer it, with tremendous ammunition and stabilized faith, while the Quraysh were seeking peace, security and safety for their lives and properties, with one chance for making amends for breaching the peace treaty. Mecca at that time was the last step for Islam to impose its control and domination over the whole Arab Peninsula.

The Noble Messenger (ṣ) announced a public rise or resurgence, when the Muslim masses advanced towards him heeding his call. He supplied and mobilized an army of ten thousand men. He tried his best to conceal his intention and goal from most people, confiding in those who were very close and intimate to him. He was heard invoking Allah, saying: "O' my God, take the spies and informers away from the Quraysh, so that we can take them by surprise in their own land."[1]

Seemingly the Prophet (ṣ) eagerly desired to achieve an overall victory without bloodshed, adopting the style of sudden attack. But the news of the onslaught leaked out and reached a man who could not control or resist his passions, so he sent a letter to the Quraysh chiefs informing them of the Prophet's intention, committing it to a woman to convey it to the enemy. At that time the revelation [*wahy*] descended upon the Prophet (ṣ) apprising him of that letter, when he ordered Ali (a) and al-Zubayr to follow the footprints of the woman and take away the letter from her. Thus, Ali ibn Abi Talib (a), through his strong belief in the Messenger of Allah (ṣ), snatched the letter from the woman's hands.[2]

When the Prophet (ṣ) got the letter, he gathered the Muslims in the mosque in order to arouse their will and eagerness to fight, warning them of any betrayal on their part, by showing them the importance of restraining their passions to gain God's pleasure. The Muslims rebuked Hatib ibn Abi Baltaah, the letter-sender, who swore by God that treachery was not his intention of writing the letter, when 'Umar ibn al-Khattab got angered and asked the Prophet (ṣ) to execute him. But the Messenger (ṣ) replied: "You may know not O' 'Umar, Allah might have envisaged the people of Badr

1. Al-Sirah al-Nabawiyyah, 3:397; al-Maghazi, 2:796.
2. Al-Sirah al-Nabawiyyah, 2:398.

and said to them: 'Do whatever you like, I have forgiven you.'"[1]

Advancement of the Islamic Army to Mecca

The Muslim army moved toward Mecca on the 10th of the month of Ramadan. On reaching a place called "al-Kadid", the Prophet requested some water with which he broke his fast before all Muslims, ordering them to do the same. But some of them disobeyed his order and refrained from breaking their fast. The Prophet (ṣ) got enraged by their obstinacy and disobedience declaring: "Those are the rebellious ones" and ordered them to break their fast.[2]

On reaching a place called "Marr al-Zahran", the Prophet (ṣ) ordered the Muslims to disperse all over the desert, each one kindling a fire. Through this move he illuminated the dark night making the Muslims emerge as a great and powerful army before whom the Quraysh forces were bound to lose. This fact scared Abbas ibn Abd al-Muttalib–who was the last immigrant that joined the Prophet's army at the region of Juhfah–when he moved looking for a means to notify the Quraysh chiefs to come to Maslamah before the army entered it.

All of a sudden, he heard the voice of Abu Sufyan conversing with Badil ibn Warqa', wondering about the presence of this big force on the outskirts of Mecca. Abu Sufyan trembled with fear on being informed by al-Abbas of the advancement of the Prophet (ṣ) and his army to conquer Mecca, finding no choice but to accompany al-Abbas with him to mediate with the Messenger of Allah (ṣ) to grant him safety and protection. It was not for the Prophet (ṣ) who was a fountain of forgiveness and sublime morals to stint the permission for the sake of his uncle accompanying Abu Sufyan, but he said: "You can go. We have pardoned him and he is safe without you bringing him to me."

Submission by Abu Sufyan

When Abu Sufyan stood before the Prophet, he (ṣ) said to him: "Woe to you O' Abu Sufyan, has not the time come for you to know that there is no god but Allah?" Abu Sufyan replied: "May my father and mother be your ransom, how clement, benevolent and kind you are! By God, I thought that if

1. Imta' al-Asma', 1:363; al-Maghazi, 2:798. Some researchers are of the opinion that this *hadith* was among the composed traditions; refer to Sirah al-Mustafa, p. 592.
2. Wasa'il al-Shi'ah, 7:124; Al-Sirah al-Halabiyyah, 3:290; al-Maghazi, 2:802; Sahih Muslim, 3:141-2.

there were a god other than Allah, he would have sufficed me some of my needs." The Prophet (ṣ) said: "Woe to you O' Abu Sufyan! Haven't you come to recognize me as the Messenger of Allah yet?" He replied: "May my father and mother be your ransom, I never saw anyone more clement, benevolent and kinder than you, but I swear by God that there is still bit of reluctance in my heart about this."[1] This critical situation was saved by al-Abbas ibn Abd al-Muttalib who pressurized Abu Sufyan, forcing him to submit to Islam, saying to him: "Woe to you! Submit and bear witness that there is no god other than Allah, and Muhammad is the Messenger of Allah, before you get killed." Only then did Abu Sufyan pronounce the two witnesses, out of fear of being killed, and entered the multitude of Muslims.

After Abu Sufyan's submission, the remaining chiefs of the polytheists surrendered and submitted to Islam, but the Prophet (ṣ), to apply pressure on the Quraysh chiefs to surrender without bloodshed, said to al-Abbas: "O' Abbas, imprison him (Abu Sufyan) in the valley strait at the foot of the mountain, so that God's hosts pass by him where he can see them."

To promote confidence and trust in the mercy of Islam and that of the Messenger (ṣ) and to restrict Abu Sufyan's pride so as not to go to extremes, the Prophet (ṣ) declared publicly: "Whoever enters Abu Sufyan's house will be safe, whoever closes the door of his house is safe, and whoever enters the mosque is safe, and whoever abandons his weapon is safe."

Then God's hosts passed across the strait with al-Abbas introducing the passing battalions and Abu Sufyan was filled with amazement, admitting: "By God, O' Abu al-Fadl, the kingdom of your cousin has become tremendous!" Abbas replied to him: "O' Abu Sufyan, It is the prophethood." Abu Sufyan hesitated in answering, but said: "So it is, yes." Then Abu Sufyan set out on his journey toward Mecca to warn its people and announce the protection or safety granted by the Messenger of Allah (ṣ).[2]

Entering into Mecca

The Messenger of Allah (ṣ) gave his wise orders to distribute the entrances of the troops into Mecca emphasizing on not resorting to fight but only in cases of retaliation. He deemed lawful the killing of a number of polytheists– in all cases–even if found clinging to the Ka'bah covers, due to the fact that their felony and hostility to Islam and the Prophet (ṣ) was so tremendous.

As soon as the Meccan houses became visible, the Prophet's eyes were filled

1. Al-Sirah al-Nabawiyyah, 3:40; Majma' al-Bayan, 10:554.
2. Al-Waqidi, al-Maghazi, 2:816; Al-Sirah al-Nabawiyyah, 3:47.

with tears, while the triumphant troops of Islam entered Mecca from its four sides, with signs of dignity and victory crowning them, and the Messenger (ṣ) stepping into Mecca lowering down his head as a sign of glorification and gratitude to Allah for the grace and bounty He bestowed him by making Umm al-Qura (Mecca) submit to his Message and state, after a long and hard journey, suffering serious calamities on the way of sublimating God's word [*kalimatullah*].

The Prophet (ṣ) refused all the offers made by the people of Mecca to enter and settle down in their houses, took a bath after a short rest and ascended his mount, chanting *Allahu Akbar* which all the Muslims repeated after him producing a loud proclamation that echoed all over the mountains and plains–towards which some of the chiefs of polytheism ran away for fear of Islam and its triumph. While circumambulating round the Holy House (Ka'bah), the Prophet pointed at every idol around him declaring: "Say the truth has come and falsehood has vanished, verily falsehood is always perishable", then that idol fell down immediately.

Then, he ordered Ali (a) to kneel down to ascend his shoulder to demolish the idols, but Ali (a) could not carry the Prophet (ṣ) on his shoulder. Therefore, Ali (a) himself ascended his cousin's shoulder and embarked on smashing the idols around the Ka'bah, when the Prophet (ṣ) asked for the keys of the Ka'bah and opened its door and entered it, erasing the paintings and drawings that were on its walls. After that he stood at its door and addressed the multitudes with the sermon of the great conquest, and said: "No god is there but Allah alone, who has no partner. He fulfiled His promise, helped His slave, and defeated the parties alone. Every sacrifice or blood (relation) or property claimed by anyone, is under my two feet, except the patronage of the House and providing the pilgrims with water (*siqayat al-haj*)", adding : "O' people of Quraysh, Allah has verily taken away from you the magnanimity of the *Jahiliyyah* (pre-Islamic era) and their boasting of their forefathers. All people are from Adam and Adam is created from clay…"[1] Then, he recited the holy verse:

"O' mankind, surely We created you of male and female and made you nations and tribes so that you could be identified by each other; verily the more honored one among you is the most pious one, God is All-Knowledgeable, All-Experienced.[2]

O' people of Quraysh, What do you expect me to do for you?"

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1. Musnad Ahmad, 1:151; Fara'id Al-simtayn, 1:249; Kanz al-'Ummal, 13:171; Al-Sirah al-Halabiyyah, 3:86.
2. *Surat al-Hujurat,* 49:13.

They replied: "O noble brother and noble nephew", then he stopped them and said: "You can go wherever you like, you are the freed ones (*tulaqa'*)."[1]

Then, Bilal ascended the top of Ka'bah, calling to the noon prayer and the Muslims performed the congregational prayer with the leadership (*imamah*) of the Prophet (ṣ) in the Sanctified Mosque [al-Masjid al-Haram], which was the first ever prayer [*salah*] in the post-conquest period after the idols had been removed and the Ka'bah cleansed of idol-worship.

On the other side, the polytheists stuck to their places, perplexed and astonished, filled with fear and apprehension, while the Helpers feared the possibility of the Prophet's not returning with them noticing his correlation and interaction with the people of Mecca. They stood aside looking while minds were engaged and filled with various inquiries and questions, with the Prophet standing up repeating some supplications before Allah, the Glorified, aware of what was going on amongst them. He turned his face toward them declaring: "God forbid! All life is yours, and death is yours," disclosing thereby the fact that Medina would remain the capital (or center) of Islam. Then, people began to approach the Prophet (ṣ) to swear allegiance to him. The men among them pledged loyalty to him with a number of Muslims who sought intercession of the Prophet (ṣ) to pardon those whose killing he deemed lawful, and he responded to their request positively.

Then the women among them came to swear allegiance to him by each one of them inserting her hand into a utensil filled with water where the Messenger (ṣ) had already put his hand, as mentioned in the Quranic verse:

"... On condition that they neither take anyone as a partner to God, nor rob, nor commit adultery, nor slay their children, nor practice any calumny they invent of their own between their hands and legs, nor disobey you in any good deed."[2]

The Prophet (ṣ) was enraged on hearing the news of the onslaught launched by the Tribe of Khuzaah against one of the polytheists, who was killed in that assault. He (ṣ) rose to his feet, saying: "O' people, Allah sanctified Mecca since the day He created the skies and the earth, so it is forbidden and inviolable for you till the Doomsday. No man, believing in Allah and the Hereafter, is allowed to shed blood of another man, or cut a tree inside it…"[3] He went on to say: "Whoever tells you that the Messenger of Allah had ever

1. Bihar al-Anwar, 21:106; Al-Sirah al-Nabawiyyah, 2:412.
2. Bihar al-Anwar, 21:113; *Surat al-Mumtahanah,* 60:12.
3. Sunan Ibn Majah, *hadith* no. 3109; Kanz al-'Ummal, *hadith* no. 34682; ad-Durr al-Manthur, 1:122, Dar al-Fikr Publications.

fought inside it (Mecca), you may say that Allah legalized it for His Messenger but He never deemed it lawful for you O' people of Khuzaah." The people of Quraysh looked high to all the stances adopted by the Prophet (ṣ) toward Mecca and its inhabitants, including his sympathy, mercy, magnanimity, pardon, respect and sanctification, so their hearts inclined to his side, advancing towards embracing Islam, safely and confidently.

Then, the Prophet (ṣ) sent his battalions to deploy around Mecca and throughout its outskirts to demolish the remaining idols and places of idolatory. But Khalid ibn al-Walid perpetrated a mistake (a sin) when he slaughtered some members of the tribe of Bani Judhaymah after their surrendering, as a retaliation for his paternal uncle.[1] On having knowledge of this incident, the Prophet (ṣ) got enraged, ordering Ali (a) to take some money and pay the blood-money [*diyah*] of those people slaughtered by Khalid ibn al-Walid, rising then to face the *qiblah,* raising his hands to implore Allah saying: "O' my God, I disown myself from and repudiate the bad deed of Khalid ibn al-Walid." This move pacified and calmed down the furious hearts of Bani Judhaymah.[2]

*Battle of Hunayn and Siege of Ta'if**

The Messenger of Allah (ṣ) spent 15 days in Mecca, initiating in it a new era of monotheism [*tawhid*] after a very long duration of polytheism and idolatry with bliss and delight overwhelming the Muslims, and security prevailing all over Mecca. Some reports reached the Prophet (ṣ) revealing the fact that the tribes of Hawazin and Thaqif were making preparations to wage war against Islam, supposing that they managed to achieve the goal that could not be realized by all other forces of polytheism and hypocrisy, which was the extermination of Islam. So, the Prophet (ṣ) decided to encounter the enemy troops, but before that he stabilized the pillars of government in Mecca, as he used to do in every battle or conquest. So, he entrusted to Muadh ibn Jabal the mission of teaching the people the concepts of the Quran and rules of Islam, assigning attab ibn Asid to lead the congregational prayer and undertake the administrative affairs of the nation.

Then he set out along with twelve thousand warriors, a force the like of which the Muslims had never seen before, a fact that led them to show egoism and inadvertence, with Abu Bakr saying: "If we encounter Bani

1. Al-Sirah al-Nabawiyyah, 2:420; al-Khisal, p. 562; Amali al-Tusi, p. 318.
2. Al-Tabaqat al-Kubra, 2:148.
* The battle of Hunayn took place in the month of Shawwal, the 8th Hijrah year.

Shayban, we would never be defeated because of being small in number."[1]

Hawazin and Thaqif contracted an alliance between them, setting out carrying their full supplies, accompanied by their wives and children, lying in ambush to unnerve the Muslim troops, who, on approaching the ambush, were forced to flee the battle-field. Then, all of the other Muslim troops ran away for fear of the enemy weapons, and none remained with the Messenger of Allah (ṣ) except nine men from among Bani Hashim, the tenth of whom was Ayman (son of Umm Ayman). Again, the hypocrites were delighted and filled with great pleasure, with Abu Sufyan rejoicing at the misfortune of the Muslims, declaring: "Their defeat will come to its end before they go beyond the sea," while another one said: "All the sorcery is abolished today." Yet a third person intended to assassinate the Prophet in that disturbed situation.[2]

The Prophet (ṣ) ordered his uncle al-Abbas to ascend a rock and call the fleeing groups of the Immigrants and Helpers, exclaiming: "O' people-addressing through *Surat al-Baqarah*, O' people of the Allegiance under the Tree [*Bayat al-Shajarah*], Where are you running away? This is the Messenger of Allah!" This call impressed them and it happened as if a sense of consciousness returned after the state of inadvertence, and their inner enthusiasm was aroused after a state of indifference, and the Muslims returned to fulfill their promises of helping and defending Islam and the Noble Prophet (ṣ). On noticing the Muslims' zeal and enthusiasm, the Prophet (ṣ) said: "Now the struggle is heated, I am the Prophet; no doubt I am the son of Abd al-Muttalib." Then, Allah sent down tranquility upon the Muslims, helping them in attaining triumph and the disbelieving multitudes escaped after being defeated, leaving behind them six thousand prisoners of war with a large number of war spoils. The Prophet (ṣ) ordered his followers to preserve the booty and take care of the prisoners so as to chase and follow the invading troops of the enemy up to the regions of Awtas, Nakhlah and Ta'if.

The Prophet (ṣ), known for sublime morality, immense pardon and expansive mercy, when asked by Umm Salim to kill those who fled the battlefield and disappointed him, said to her : "O' Umm Salim, Allah has sufficed and saved us, Allah's goodness is verily more expansive." In another occasion, the Prophet (ṣ) was enraged on coming to know that some of the Muslims were slaying the polytheists' children out of hatred, saying: "What is the matter with those people who are going to the extreme by slaughtering even the offspring? I assert hereby that we should not slay the

1. Ibid. p.150; Al-Maghazi, 2:889.
2. Al-Sirah al-Nabawiyyah, 2:443; al-Maghazi, 3:99.

offspring or children", when Asid ibn Hudayr said to him: "O' Messenger of Allah, aren't they the children of the polytheists?" He (ṣ) replied: "Are not the pious ones among you descendants of the polytheists… every human being is born upon nature till he matures. After that his parents make him a Jew or a Christian."[1]

Then, the Muslim troops kept on following the enemy forces till they reached Ta'if, where they imposed a siege around them for twenty-plus days, exchanging with them the shooting of arrows from behind the walls and orchards, when the Prophet changed his mind and decided to depart from Ta'if for numerous reasons.

On reaching a place called Ja'ranah (the place where prisoners and booty were kept), a delegation of Hawazin approached the Prophet seeking his pardon, saying: "O' Messenger of Allah (ṣ), these prisoners are your paternal and maternal aunts who used to look after you–as he suckled at Bani Sa'd who were from Hawazin–and if we be kind to al-Harith ibn Abi Shummar or al-Nu'man ibn al-Mundhir, and he treats us in the same way you treat him, we can seek his sympathy and grace over us, and you are the best of the warranted ones. Then the Messenger (ṣ) told them to choose to take either the prisoners or the money and they chose the prisoners. He then said: "Whatever belongs to me and to Bani Abd al-Muttalib is yours." All the Muslims rushed to follow the example of the Prophet (ṣ), donating to them all their shares in the spoils.[2]

Through his extraordinary wisdom, awareness of the people's psychology, with the hope of guiding all people to the truth and extinguishing the war-fire, the Messenger (ṣ) offered to pardon even Malik ibn Awf, who sparkled and ignited this war, in case he came to him as a Muslim, saying: "Tell Malik that if he comes to me after embracing Islam, I will verily give him back his family and property in addition to a hundred camels." Soon after that, Malik accepted Islam as his religion.[3]

Distribution of Booty

The Muslims rushed upon the Messenger of Allah (ṣ), pressing him to distribute the war spoils and persuaded him to resort to a tree where they took his garment from him on which he (ṣ) exclaimed: "Give me back my garment! By God, if booty equivalent in number to all the trees of *Tuhamah* belong to you, I would verily distribute it among you, for you have never

1. Imta' al-Asma', 1:409.
2. Sayyid al-Mursalin, 2:53; Al-Maghazi, 3:949-53.
3. Ibid, pp. 954-5.

found me to be a miser, coward or liar."

He then came to his feet and took one hair from a she-camel, placed it between his two fingers and raised it and declared: "O' people, by God I have no interest in your booty, not even this hair, but the one-fifth [*khums*], and the one-fifth I return to you", ordering then to return all the booty he had collected to make the division fair.

He started by giving some shares to Abu Sufyan, his son Muawiyah, Hakim ibn Hizam, al-Harith ibn al-Harith, Suhayl ibn Amru, Huwaytab ibn Abdu al-'Uzza, Safwan ibn Umayyah and other chiefs of infidelity, whose hearts harbored deep animosity and hatred against the Prophet (ṣ) and fought him in the near past, but he distributed his share of the one-fifth among them. This stance created unease among some Muslims out of ignorance of Islam's interests and the Prophet's objectives, till one of them said to the Prophet (ṣ): "I do not think you have judged fairly." He (ṣ) said: "Woe to you, if I am not fair then who is fair?" 'Umar ibn al-Khattab tried to kill that man, but the Prophet prevented him saying: "Let him go, he will have followers who will go deep into religion until they come out of it just like the dart when being shot from its bow."[1]

Objection by the Helpers

Sa'd ibn 'Ubadah thought it was better to inform the Prophet (ṣ) of the talk circulating among the Helpers, that was: "The Messenger of Allah (ṣ) met his people (relatives) and ignored his companions." So, he (ṣ) gathered the Helpers in one place, entered upon them, praising and extolling Allah and saying: "O' multitude of the Helpers, what is this clamour raised by you reaching me and what idea is being circulated among you?! Hadn't I come to you while you were misled and Allah guided you to truth, found you destitute but Allah enriched and sufficed you and both were enemies but Allah brought your hearts closer?" They replied: "Certainly, Allah and His Messenger are more knowledgeable and wiser." He then said: "Why aren't you answering me, O' group of the Helpers?" They said: "How can we answer you O' Messenger of Allah?" He said: "By God, if you wanted, you would have told the truth: You came upon us a liar and we believed you, disappointed, when we helped you, a fugitive when we gave you shelter, and destitute when we sustained you. You have seen that I provided some people with some worldly goods to convince them to enter into Islam, while leaving you alone with your faith. Can't you understand the difference? O' group of the Helpers those people take with them the sheep and camel while you

1. Al-Sirah al-Nabawiyyah, 2:496; al-Maghazi, 3:948.

return accompanying the Messenger of Allah? By the One in whose hand is Muhammad's life, if the migration hadn't been there, I would have been one of the Helpers; and if all the people moved through one passage while the Helpers traversed another passage, I would certainly follow the course adopted by the Helpers."

These words impressed the Helpers' hearts and stirred their emotions and made them regret having wrong conceptions regarding the Messenger (ṣ), urging them to weep, saying: "O' Messenger of Allah, we announce here our acceptance of our share and your division."

Then, the Prophet (ṣ) set out with those in his company from the people of Ja'ranah, marching towards Mecca in the month of Dhu'l-Qa'dah, where he fulfiled the rites of his *'Umrah*, relieving then his *ihram,* leaving behind Attab ibn Asid and Muadh ibn Jabal to undertake the affairs in Mecca. He left Mecca and returned to Medina along with the Immigrants and Helpers who accompanied him (ṣ).[1]

Battle of Tabuk

The Islamic state became a powerful entity feared by all other countries which the Muslims were dutybound to safeguard and protect, to provide the chance for communicating the Islamic Message all over the world.

Thereat, the Prophet (ṣ) mobilized the Muslims and spread them throughout the Islamic state, urging them to get ready to fight the Romans, after receiving reports indicating their preparedness to invade the Arab Peninsula and overthrow the Islamic state with its religion; viz. Islam. That year the Muslims suffered from severe drought, shortage in fruit production and a very hot summer. Put together, it became difficult to encounter a well-trained and highly-equipped strong enemy. For these reasons, some of those who had evil hearts and low morals lingered behind, with hypocrisy surfacing again, along with plots to frustrate the determination of the Muslims and disappoint Islam.

Some of those whose hearts were clinging to this material world made excuses to stay away and refrained from joining the army. Some other people sought deliverance through such pleas as scalding heat, and a third group failed to participate due to physical weakness and dearth of facilities and means to carry them despite their request as true believers who wished to participate in *jihad* for the cause of Allah.

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1. Al-Sirah al-Nabawiyyah, 2:498; al-Maghazi, 3:957.

* The battle of Tabuk dates back to the month of Rajab, 9th Hijrah year.

In the meantime, Allah revealed to His Prophet (ṣ) several verses disclosing the hypocrites' plans rebuking the retreating people and failure of the weak ones. The least estimated number of the Muslim warriors was thirty thousand, with the Prophet (ṣ) leaving Ali ibn Abi Talib (a) in Medina to undertake the government affairs as he was known for good governance, certainty of faith, prudence and management skills, of which the Prophet (ṣ) was quite aware. He (ṣ) was afraid of the fact that the hypocrites might embark on sabotage in Medina, so left him with the warning: "O' Ali, Medina cannot be controlled or reformed, but only by me or you."[1]

Announcing Publicly Ali's (a) Position vis-à-vis the Prophet (ṣ)

The hypocrites and ill-willed elements circulated rumors about the reasons that made the Prophet (ṣ) leave Ali (a) to succeed him in Medina, claiming that he left him only to relieve himself of his burden. They spread this to create upheaval in Medina hoping the environment in it would be cleared of Ali (a) and easy to implement their evil plots. So, Ali (a) rushed to ask the Messenger of Allah (ṣ), whom he caught just outside Medina, saying to him: "O' Prophet of Allah, the hypocrites claim that you left me behind just for one reason; that is, you considered me to be a heavy burden, and for this reason you relieved yourself of me." The Prophet said to him: "Their claim is nothing but a slanderous lie, and be assured that I left you only to be my successor to look after my family and yours. O' Ali, wouldn't you be pleased to hold that position with me which Aaron [Harun] had to Moses [Musa], with the only difference that there will be no prophet after me."[2]

Army of Constraint

The Muslim troops set out on their journey, treading a long rugged road, after heeding the Messenger's explanation for the real aim of this move, which was different from the goals of previous battles. A few of those who departed from Medina with him, lingered behind to avert fighting which he pointed out to his followers: "Let them go, if they have a bit of goodness, Allah will make them join you, otherwise Allah has relieved you of them and their evil."

Passing by the relics of people of the Prophet Salih (a), the Prophet (ṣ) accelerated the speed of his troops, preaching to his companions all the way:

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1. Al-Mufid, Al-Irshad, 1:115; Ansab al-Ashraf, 1:94-5; Kanz al-'Ummal, 11, Bab Fada'il 'Ali ('a).
2. Imta' al-Asma', 1:449; Sahih al-Bukhari, 3:1359, *hadith* no. 3503; Sahih Muslim, 5:23, *hadith* no. 2404; Sunan Ibn Majah, 1:42, *hadith* no. 115; Musnad Ahmad, 1:284, *hadith* no. 1508.

"Do not enter the houses of the oppressors, but only with the fear of being inflicted by the same calamity that is inflicting them." He also forbade them from using the water of that area, warning them against the danger of the weather conditions in it.[1] For all the difficulties that surrounded that battle, regarding water, food, expenditure and means of transport (horses and camels), the army engaged in it was called "the army of constraint" [*Jaysh al-'Usrah*].

However, the Muslims never saw the Roman troops as they dispersed and departed the place where the battle was supposed to occur. Then, the Messenger (ṣ) consulted his companions about the next step; whether to chase the enemy troops, or return to Medina and they said: "If you are commanded to proceed forward, you can order us to do so." He said: "If I were ordered to advance forward, I would have never consulted you about it."[2] At that moment the Prophet (ṣ) decided to go back to Medina.

Then, he communicated with the heads of the northern part of the Peninsula, concluding with them a non-aggression covenant. After that he sent Khalid ibn al-Walid to Dumat al-Jandal, as a precautionary measure against any collaboration between the chiefs of that region and the Romans in another attack. Fortunately, the Muslims managed to capture their leader, seizing large quantities of booty and spoils.[3]

Attempt to Assassinate the Prophet (ṣ)

The Prophet (ṣ) and his Muslim followers set out then on their return journey towards Medina after spending many days in the region of Tabuk. The devil started to entice the desires of the hypocrites. So the hypocrites resolved to assassinate the Prophet (ṣ) by scaring his she-camel when it passed below them, in a bid to make him fall from the thin mountain pathway into the valley below.

When the army arrived in the aqabah (a place located on the way connecting Medina with Syria), the Prophet (ṣ) said: "Whoever among you wants to go down into the valley heart, should go for it is wider." Hence, some people betook themselves into the valley while he proceeded on the route of aqabah, with Ammar ibn Yasir holding the reins of his she-camel and Hudhayfah ibn al-Yaman leading it. All of a sudden, the Prophet (ṣ) saw in the moonlight, a number of masked knights following, in a suspicious way, his footprints from behind. He was enraged and shouting at them ordered Hudhayfah to

1. Al-Sirah al-Nabawiyyah, 2:521; Al-Sirah al-Halabiyyah, 3:134.
2. Al-Maghazi, 3:1019.
3. Al-Tabaqat al-Kubra, 2:166; Bihar al-Anwar, 21:246.

smite their horses' faces to frighten them. Consequently, they were terrified, knowing that the Prophet (ṣ) had realized their wicked intentions and evil plans, so they hurriedly left the Aqabah to intermingle with the common people in a bid to conceal their identity and prevent its disclosure.

Hudhayfah then asked the Messenger of Allah (ṣ) to send some men to slay them after he recognized them through their horses, but the Messenger of mercy (ṣ) pardoned them leaving the judgment in their regard to Almighty Allah.[1]

Some Consequences of the Battle of Tabuk

1. Emergence of the Muslims as a well-organized and great force, having true faith, frightening all the neighboring countries and other religions. That was a real alarm to all the powers outside and inside the Islamic state, warning them not to launch an onslaught against Islam and the Muslims.

2. The Muslims ensured the security of this area by signing covenants and pacts with the chiefs of the adjacent regions (from the north).

3. The Muslims exploited their capability to mobilize a large army with sufficient war supplies by developing their expertise in organization and preparation, as the journey to Tabuk represented a military experiment which the Muslims made use of in the future.

4. The battle of Tabuk constituted a practical test of the morale of the Muslims, to distinguish them from the hypocrites and other Muslims.

Mosque of Detriment

The Prophet (ṣ) brought to mankind a magnanimous *shariah* and religion of monotheism, doing his best to construct an upright and healthy society that followed Divine teachings and rules. He suffered all kinds of ordeals, hardships and fierce battles for the sake of purifying man from the filth and pollution of polytheism, misgivings of Satan and mental illnesses.

Envy and grudge found within the hearts of a group of hypocrites pushed them to build a mosque competing with the Mosque of Quba, claiming it was constructed for the crippled, needy and homeless people during rainy nights. They rushed to the Prophet (ṣ) asking him to perform prayers in their mosque to impart legitimacy upon their act, when he postponed the response to their request as he was prepared to set out toward the region of Tabuk. After returning from the battle of Tabuk, the Divine order was revealed to him forbidding him from performing any prayer in this mosque, as it would

1. Al-Maghazi, 3:1042; Majma' al-Bayan, 3:46; Bihar al-Anwar, 21:247.

lead to division among the Muslims, disrupt their unity and bring detriment and harm to the *ummah*. Due to the fact that there was a great difference between a construction founded on the basis of piety and another one built to harm the Muslims, the Prophet (ṣ) issued orders to demolish the mosque and burn its debris.[1]

The Year of Delegations [Am al-Wufud]

Islam's domination over the Peninsula was clearly manifest and it was not for the Messenger of Allah (ṣ) to resort to force and fighting but only after warning, giving alarm signals and reasons to people. In most of the consequent events and battles, the Muslims fought to defend not attack, but the polytheist forces could neither comprehend the truth nor be guided to the right path without violence, force and threat.

When the Muslims returned to their state capital, al-Madinah al-Munawwarah, the Prophet (ṣ) sent several delegations to purge the country from traces of paganism and idols of polytheism. The growing power and might of the Muslims combined with successive victories compelled the Peninsula tribes and chiefs to respond to the call of Islam, realizing its clear objectives and guiding concepts. Thus, the delegations began to move towards Medina to declare their religion as Islam before the Messenger of Allah (ṣ), so that year was called the Year of Delegations.[2] The Prophet (ṣ) received these delegations with open arms and kindness, providing them with men teaching their members the Quranic precepts, prescriptions and rules of Islam.

Tribes of Thaqif Accept Islam

The various incidents demonstrating Divine help compelled every thoughtful person to ponder over his affairs and meditate upon Islam. The Messenger's prudence was so explicit when he postponed conquering Ta'if on the day when the Thaqif tribe refrained from taking part in it, and today it was sending its delegation to announce its acceptance of Islam after obstinately and arrogantly slaying one of their masters ('Urwah ibn Mas'ud al-Thaqafi) when he came to it, after embracing Islam, to call them all to accept the new religion.

The Prophet (ṣ) welcomed the Thaqif delegation, who started negotiation with him regarding Islam under several conditions such as he would leave the tribe's idol in its place for a certain period, but the Prophet refused this condition, insisting on Allah alone. So, the delegation members began to show and give concessions till they accepted Islam provided that the Prophet

1. Al-Sirah al-Nabawiyyah, 20:530; Bihar al-Anwar, 20:253.
2. Ibn Hisham, Al-Sirah al-Nabawiyyah, he referred to the 9th Hijrah year.

(ṣ) exempt them from demolishing their idols with their own hands and relieve them from the prayer [*salah*]. The Prophet (ṣ) clearly announced: "No use is there in a religion that has no prayer." Then, they acknowledged Islam, and the delegation remained with the Prophet (ṣ) for a long time learning the rules of the religion. After that the Messenger of Allah (ṣ) deputed Abu Sufyan ibn Harb and al-Mughirah ibn Su'bah to demolish the idols in Ta'if.[1]

Death of Ibrahim, the Prophet's Son

In the midst of the Prophet's rejoicing at the triumph of Islam and people entering into God's religion in groups and multitudes, Ibrahim (the Prophet's son), two years old fell sick. His mother (Mariya) took great care of him, but all her efforts ended in vain. The Prophet (ṣ) learnt of his son's illness of death and rushed to him while he was in his last hour, on his mother's lap. The Prophet (ṣ) took him from his mother, saying: "O' Ibrahim, we cannot console you with anything besides Allah, we are in deep grief for you, the eye weeps and the heart grieves, but we will never complain of anything that angers the Lord. Had it not been a true promise and an inclusive promise that the last one among us will follow the first one, we would all have grieved for you, O' Ibrahim, in extensive grief never experienced before."[2]

Signs of sorrow were clearly visible on the Prophet's face and somebody said to him: "O' Messenger of Allah, haven't you forbidden us from this?" He (ṣ) replied: "I never forbade you from grieving, but forbade you from scratching the face, tearing clothes and Satan's tinkling."[3] He continued: "Grieving is certainly a mercy and he who does not have mercy upon people will not be granted mercy."[4]

In view of the Prophet's high status near Allah, the Glorious, and the miracles he performed for mankind to make them believe in his message, some Muslims thought the solar eclipse on the day of Ibrahim's death was only one of God's signs on his passing away.

But this claim was so soon refuted by the Prophet (ṣ) for fear of turning this superstition into a tradition [*sunnah*] and a creed (doctrine) adopted by some ignorant people. He immediately declared: "O' people, verily the sun and moon are two signs among God's signs, and they never eclipse on any one's death."[5]

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1. Ibid, 2:537; Al-Sirah al-Halabiyyah, 3:216.
2. Ibid, 3:311; Bihar al-Anwar, 22:157.
3. Al-Sirah al-Halabiyyah, 3:311.
4. Bihar al-Anwar, 22:151.
5. Tarikh al-Ya'qubi, 2:87.

CHAPTER THREE
LIQUIDATION OF PAGANISM INSIDE THE PENINSULA

Announcing Antipathy against the Polytheists

None from among those who maintained polytheism and paganism remained in the Arab Peninsula, except a few, after the Islamic creed and gracious *shariah* spread all over the Peninsula, with large numbers of people embracing and accepting Islam. At that point there was no option but to explicitly proclaim the abolishing of all signs of polytheism and paganism prevalent through rites of the greatest ritual and political gathering (pilgrimage).

The time was opportune for the Islamic state to announce its principles everywhere and stop compromising to bring hearts closer, which was necessary during the earlier stages.

The Prophet (ṣ) chose the Day of Sacrifice to be the appointed time, and Mina to be the place for this proclamation, selecting Abu Bakr to recite the first few verses of *Surat al-Tawbah*, revealed for this purpose in particular, which contained a declaration of antipathy [*baraah*] against all the polytheists publicly and explicitly. The terms of antipathy included the following:

1. No disbeliever would be allowed to enter Mecca.

2. Every naked person would be prohibited from performing circumambulation round the Holy Sanctuary [Ka'bah], as was the common tradition during the pre-Islamic era.

3. No polytheist would be allowed to perform pilgrimage [*hajj*] to Mecca after this year.

4. Whoever had a pledge or a covenant with the Messenger of Allah (ṣ), its term would be the time stipulated in the contract, but he who had no pledge would be given a respite for four months, after which every polytheist found in the Muslim land would be killed.

Then Divine revelation descended upon the Prophet (ṣ) to inform him of a significant principle whose text was thus: "No one can fulfill your mission but you yourself or a man from you." So the Prophet (ṣ) summoned Ali (a)

and ordered him to ride his (ṣ) she-camel and go after Abu Bakr to take the communiqué [*balagh*] from him and convey it himself to the people.[1]

Responding to this command, Ali ibn Abi Talib (a) stood in the midst of the multitudes of pilgrims, reciting the Divine statement in so strong and brave way consonant with the decisiveness and explicitness of the resolution. All people stood to heed the communiqué cautiously and accurately. This proclamation was so effective and impressive that it made the polytheists advance towards the Messenger of Allah (ṣ) announcing their acceptance of Islam.

Mubahalah with Najran Christians

The chiefs and prudent men of *Najran* Christians held a meeting to discuss and investigate the Prophet's letter, in which he invited them to accept Islam. But they could not reach a final or decisive decision, as there were teachings in their Scripture clearly declaring the coming of a prophet after Jesus Christ (a) and all the signs demonstrated by Muhammad (ṣ) clearly indicated his Prophethood. Hence, they decided to send a delegation to meet the Prophet (ṣ) in person and confer with him about this matter.

In the first meeting with the delegation members, the Prophet (ṣ) expressed obvious displeasure at their approach, as it demonstrated traits of paganism through the clothes and ornaments they were wearing and carrying with them. But when they went to him again after changing their clothes, he (ṣ) welcomed them with respect, permitting them to fulfill their (religious) rituals.[2]

Then he invited them to accept Islam by reciting several verses of the Quran to them, but they abstained and rejected his offer, disputing with him until they agreed to hold a meeting of cursing the liars [*mubahalah*] with the Prophet (ṣ), specifying the next day as the date for this meeting, as prescribed by Allah, the Glorious, be He Honoured.

On that appointed day, the Messenger of Allah (ṣ) showed up carrying al-Husayn and holding al-Hasan's hand, with his daughter Fatimah and his cousin Ali ibn Abi Talib walking behind him, in response and submission to Allah's order, that was emphasized in this holy verse,

"Whoever disputeth with you regarding it after knowledge that descended

1. Usul al-Kafi, 1:326; Al-Irshad, p. 37; Al-Waqidi, al-Maghazi, 3:1077; Khasa'is al-Nisa'i, p. 20; Sahih al-Tirmidhi, 2:183; Musnad Ahmad, 3:283; Fada'il al-Khamsah min Al-sihah Al-sittah, 2:243.
2. Al-Sirah al-Halabiyyah, 3:211; Al-Sirah al-Nabawiyyah, 1:574.

upon you, then say: Come on, we call our sons and your sons, our women and your women, ourselves and yourselves, and then we implore that God's curse be upon the liars."[1]

He did not take any other Muslim, to prove to all people the credibility of his prophethood and message. When the bishop of *Najran* saw them he declared: "O' multitude of Christians [Nasara], I am seeing such faces that if they ask Allah to remove or relocate a mountain from its place, He would immediately remove it… so you don't need to do the cursing as you will verily perish by it and no Christian will remain on earth after it."

When they refrained from the cursing with the Prophet (ṣ) and his Household (*Ahl al-Bayt*–God's peace and benedictions be upon them all), the Messenger (ṣ) said to them: "If you abstain from cursing, you should accept Islam, for then you will enjoy all the rights granted to the Muslims, and will bear the same responsibility as them." But they obstinately refused, so he said: "I call you then to fight." They said: "We do not have the capacity to enter into war against the Arabs, but we can make a deal with you that you neither invade us, nor force us to convert (to Islam) and change our religion, provided that we provide you with two thousand garments every year, one thousand in the Month of Safar and the other in Rajab, with 30 ordinary steel armours." He accepted their offer, declaring: "By Him in whose hand is my life, verily doom (perishing) is swinging over the heads of the people of *Najran*. Had they cursed, they would have turned into apes and pigs and the valley would have been set on fire over them and uprooted all *Najran* and its inhabitants, even the birds on the trees, and the year would have not ended till all the Christians had perished." Then they returned to their land before entering into Islam.[2]

It is reported that the bishop and some of their chiefs returned to the Prophet (ṣ) after a short time to announce their acceptance of Islam.[3]

Farewell Pilgrimage

The Holy Messenger (ṣ) was the best example for mankind as a whole, conveying God's verses, interpreting them and explaining their rules through explicit manifestation, while multitudes of Muslims keenly followed his example in words and deeds. At the advent of the month of Dhu'l-Qa'dah in 10 A.H, the Prophet (ṣ) decided to perform the obligatory duty of pilgrimage–as he had never performed this duty before, to make the *ummah*

1. *Surat Al 'Imran,* 3:61.
2. Al-Razi, al-Tafsir al-Kabir, 8:85.
3. Al-Tabaqat al-Kubra, 1:357.

get acquainted with the rules of Islam regarding the *hajj*. At that time, thousands of Muslims started their move towards Medina, getting ready to travel with the Prophet (ṣ), till they were one hundred thousand in number from various towns, deserts and tribes. They demonstrated true affection, Islamic brotherhood and a united response to the Messenger's call, after they had been alienated foes, ignorant and infidels. The Prophet (ṣ) was accompanied by all his wives and his daughter Fatimah al-Zahra' (a), whose husband Ali ibn Abi Talib (a) was left behind, entrusted with a certain mission assigned by the Messenger of Allah (ṣ), deputing Abu Dajanah al-Ansari as governor over al-Madinah.

In Dhu'l-Hulayfah, the Prophet donned the *ihram* for *hajj*, putting on two pieces of white cloth, reciting the *talbiyah,* saying: "O' my God, I am responding to You [*Labbayk*], I am responding to You, You have no partner, *labbayk*, all praise and grace and dominion belong to You, I respond to You, no one can be Your partner, *labbayk*."

On the 4th of Dhu'l-Hijjah, the Prophet (ṣ) arrived at the borders of Mecca when he cut the *talbiyah*, entered Masjid al-Haram, sending much praise and many thanks to Allah. He received the Black Stone [*Hajar al-Aswad*], circumambulating seven times round the Ka'bah, offering then two-*rakah* prayer beside the stone bearing Abraham's feet impression (*maqam Ibrahim*). Then he performed moving [*sa'y*] between the two Mounts of Safa and Marwah, turning his face then to the pilgrims saying: "Whoever among you, has not brought the sacrifice [*hady*] with him, can remove the *ihram* and intend performance of *'Umrah*, but he who has brought a sacrifice can maintain his *ihram* for *Hajj*." Some of the Muslims refrained from responding to the Messenger's order, supposing that they were obliged to perform the rites as fulfiled by the Messenger (ṣ), like not removing the *ihram* without having the *hady*. When he saw them, he was enraged by their stubbornness, declaring: "If your present resembles that which you left behind, i.e. your past, you would act according to the order I gave you."[1]

Ali ibn Abi Talib (a) set out on his return journey from Yemen to Mecca to catch up with and join the Messenger of Allah (ṣ), bringing along with him 34 sacrificial sheep [*hady*]. On approaching Mecca, he hurriedly entered it leaving behind one of his men in the regiment to undertake the command. The Prophet (ṣ) was delighted to meet Ali (a) and the extraordinary success he had attained in Yemen, saying to him: "Go ahead, circumambulate round the House, and remove the (of *ihram*) as done by your companions." Ali (a) said: "O' Messenger of Allah, I have *ahlaltu* as you did. I said on assuming

1. Bihar al-Anwar, 21:319.

ihram: O' my God, I receive what your slave and Prophet and Messenger received [*ahalla*]." Then, the Prophet ordered him to return to his regiment and accompany it to Mecca. When the regiment came before the Prophet (ṣ), they complained to him about Ali for firmly condemning a wrong act they did in his absence, when he (ṣ) replied saying: "O' people, never complain about Ali, by God, he is verily strict in obeying God's commands and cannot be complained about."[1] On the 9th of Dhu'l-Hijjah, the Prophet (ṣ) along with the multitudes of Muslims set out towards the Mount of Arafat.

He stayed there until sunset. When it became dark, he mounted his she-camel and journeyed to Muzdalafah spending a portion of the night there, standing from dawn till sunrise in the Holy Mashar. On the 10th day he walked toward Mina, fulfiling there its prescribed rituals, such as: pelting the stones [*jamarat*], slaughtering the sheep, camel, goat, cow or buffalo [*nahr*], shaving his head, [*halq*], and setting out then toward Mecca to perform the other rites of pilgrimage.

This pilgrimage was called the "Farewell Pilgrimage" [*Hajjat al-Wada'*], as the Messenger (ṣ) bid farewell to the Muslims during this *hajj*, and referred to the approach of his death. It was also called "Proclamation Pilgrimage" [*Hajjat al-Balagh*] as he conveyed in it the message revealed to him by his Lord regarding the successor to come after him. Some historians used for it the epithet "Pilgrimage of Islam" [*Hajjat al-Islam*] as it was the first pilgrimage performed by the Prophet (ṣ) in which he explained and clarified all the firm Islamic rules and teaching about the rituals of *hajj*.

The Prophet's Sermon at the Farewell Pilgrimage

It is reported that the Prophet (ṣ) made an all inclusive speech, addressing people, praising and extolling God, saying: "O' people, listen to me as I explain to you for I know not if you see me after this year in my present position. O' people, your blood (lives) and properties are forbidden [*haram*] for you until you return to your homes, as the inviolability of this day in this month of the year and in your land. Have I conveyed the Message? O' my God bear witness. Whoever has a trust committed to his charge, should give it back to whoever deposited it with him. All the practice of usury in the pre-Islamic era should be set aside. The first setting aside of usury [*riba*] commences with that of my uncle al-abbas ibn abd al-Muttalib. All the blood feuds of the *Jahiliyyah* have to be discarded, and I start with the blood of amir ibn Rabiah ibn al-Harith ibn abd al-Muttalib being discarded. All the acts of pride of the *Jahiliyyah* are condemned, except custody [*sidanah*] and

1. Al-Sirah al-Nabawiyyah, 2:603; Bihar al-Anwar, 21:385.

providing water for the pilgrims [*siqayah*]. Deliberate murder [*amd*] is *qawd*, and semi-deliberate murder is killing by stick and stone, and its blood-money [*diyah*] is a hundred camels. Whoever increases this belongs to the pre-Islamic era.

O' people, Satan has despaired of being worshipped in your land, but he is satisfied with being obeyed in acts other than this one, including those deeds of yours which you degrade and abuse.

O' people, selling on credit is exaggeration in infidelity [*kufr*], with which the disbelievers mislead people, deeming it lawful one year and deeming it unlawful another year, in order to disrupt the *'iddah* that is forbidden by Allah. Time is running and returning to its shape on the day when Allah created the heavens and the earth, the number of months near Allah is twelve months in the Book of God on the day of creation of the skies and the earth, among which four are inviolable [*hurum*], three consecutive, one odd: Dhu'l-Qa'dah, Dhu'l-Hijjah, Muharram, and Rajab, which comes between Jumadi al-Thani and Sha'ban. Have you heard the Message? O' my God, bear witness.

O' people, your women have rights over you as you have over them. Your right over them is that they abstain from letting other than you lie with them in your bed, never allow anyone you dislike to enter your houses but with your permission, nor commit any indecent act. If they do so, Allah permits you to censure them and desert them in their bed. If they give up and submit to you, you will be responsible for sustaining and clothing them in a good manner. Verily the women near you are vulnerable, having nothing of their own for themselves, you have taken them through God's warrant (as a trust), and sought lawfulness of consummating their marriage with you by the term, so beware of Allah regarding the women and recommend good for them.

O' people, all believers are brothers, so it is unlawful for any one to use or benefit from his brother's property (or money) but only with his consent and permission. Have I conveyed the message? O' my God, bear witness. Never convert after me as disbelievers, beheading or slaying each other; as I am leaving behind among you that to which if you hold on, you will never go astray, i.e. the Book of Allah and my *'Itrah*, my Household [*Ahl al-Bayt*]. Have you got my message? O' my God, bear witness to this.

O' people, your Lord is one, and you father is one, all of you belong to Adam, and Adam is created from earth. The most honourable among you near God is the most righteous one. No Arab enjoys priority over a non-Arab except on the basis of piety. Have I propagated the message? They said: 'Yes.' Then he said: 'Those who are present here should inform the absent

ones.'[1]

O' people, Allah has specified for every heir his share in the inheritance, and the heir has no right to make a will in more than one-third. The child should be attributed to the man who had sexual intercourse with the woman who gave birth to it, and the fornicator has nothing but interdiction [*hijr*]. Any child claimed to belong to other than its father, or takes a guardian [*wali*] from other than its legitimate guardians will be cursed by Allah, the angels and all people, and Allah will never accept any decision or judgment from it… May peace and God's mercy be upon you all."[2]

Designating a Successor[3]

The Muslims fulfiled the rites of their major *hajj*, surrounding the Prophet (ṣ), following his example in fulfiling the *hajj* rites, when the Messenger (ṣ) decided to go back to Medina. When the caravan of pilgrims reached the district of "Rabigh" adjacent to "*Ghadir Khumm*", and before dispersing and returning to their hometowns from this area, the Divine revelation descended upon the Prophet (ṣ) bringing a verse of propagation [*tabligh*] containing a command and warning:

"O' Messenger, communicate what your Lord revealed to you, and if you do not do so, you will have not conveyed His Message, and Allah will surely protect you against people."[4]

The Divine proclamation contained a very important issue. What was the significance of the propagation that the Messenger was ordered to fulfill, which he had not performed yet? After propagating and conveying God's signs [*ayat*] and rules, inviting people to believe in God's religion for 23 years, suffering from heavy ordeals, calamities and hardships, how could the Prophet (ṣ) be addressed thus: *"You would have not conveyed His Message?"*

Only then, the Prophet (ṣ) issued orders to all the caravans to halt altogether on too scalding a day –where one was obliged to cover his head and feet to protect himself– to convey that heavenly order and fulfill the communication of the Seal Message [*Risalah al-Khatimah*]. It was Divine prudence for this propagation to be fulfiled in that place and at that very juncture of time to be incorporated in the conscience of the *ummah*, immortally alive in people's memory to ensure the Seal Message will never be forgottten or obliterated

1. Bihar al-Anwar, 21:405.
2. Al-'Iqd al-Farid, 4:57; al-Tabaqat al-Kubra, 2:184; al-Khisal:487; Bihar al-Anwar, 21:405.
3. Al-'Allamah al-Amini, Mawsu'at al-Ghadir, 1.
4. *Surat al-Ma'idah, 5:67.*

by the Islamic nation.

Then, all the saddles [*rihal*] and sacks were collected together and a pulpit (platform) was made of them, for the Prophet to address the people. After performing the congregational prayer with the multitudes of Muslims, praising and extolling Allah, the Messenger announced loud enough so that all those assembled could hear, saying: "O' people, I am about to be summoned (by God), and I would respond, and I am answerable and you are answerable, what will you say?" They replied: "We bear witness that you have communicated the Message, given sincere counsel and exerted yourself seriously, may Allah reward you greatly for your good efforts." He (ṣ) said: "Do you bear witness that there is no God but Allah and Muhammad is his slave and Messenger, His paradise is true, and the Hour (Doomsday) is undoubtedly coming, and Allah will verily resurrect all the dead from their graves?" They said: "Certainly, we testify to all this" Then he said: "O' my God, bear witness; I will depart from you and stand at the pond [*hawd*], and you will meet me at the pond, whose width is between Sana' and Busra, having silver cups as many as the stars. So consider how you deal with the Two Precious Assets [*Thaqalayn*] after me."

One of the people exclaimed: "What are the *Thaqalayn*, O' Messenger of Allah?" He (ṣ) replied: "The Greater *Thaql* is the Book of Allah (Quran), whose one end is in God's hand and the other end is in your hands, so hold fast to it, you will never go astray. The other *Thaql*, which is smaller, is my Houshold [*'Itrah*]. The Most Gracious, Munificent foretold me that they would never separate until they both meet me at the pond. I asked my Lord to maintain them, so you should neither precede them both as you would perish by doing so, nor linger behind them, for you would be ruined."

Then, he took Ali's hand and raised it up till it could be clearly seen and all the people recognized it. Then, he said: "O' people, who has more authority over the believers than themselves?" They said: "Allah and His Messenger are more knowledgeable." Then he said: "Allah is my master [*mawla*] and I am the guardian of the believers and I have authority over them more than they have over themselves. Of whosoever I am the master, Ali is the master" –repeating this three times.

He added: "O' my God, befriend the one who befriends him, and be the enemy of anyone who harbours enmity against him; love the one who loves him and detest whoever dislikes him. Help everyone supporting him and disappoint the one who disappoints him. Let truth revolve with him wherever he goes. All those present must apprise the absent ones. "

Before they dispersed, the trustee revelation of God descended upon the

Prophet (ṣ), with God's words:

"Today, I have completed thy religion for thee, and fulfiled my Grace upon thee, and accepted Islam as a religion for thee."[1]

Then the Messenger of Allah (ṣ) declared: "Allah is the Great [*Allah-u Akbar*] for complementing the religion and fulfiling the blessings, and announcing His approval of my Message and Ali's successorship after me."

He then ordered to erect a tent for Ali (a) to let the Muslims enter upon him in groups to congratulate him for his leadership over the believers and all the people responded to his order. He asked his wives and all the wives of the believers present near him to do the same.

At the forefront of the congratulators was Abu Bakr and 'Umar ibn al-Khattab, with each one of them saying: "Rejoice, O' Ibn Abi Talib, you have become in the morning and evening, my master and the master of every believing man and woman."[2]

Emergence of Foretellers

The multitudes of pilgrims dispersed after departing from *Ghadir Khumm*, proceeding toward Iraq, Syria and Yemen, while the Prophet (ṣ) betook himself toward Medina with all the pilgrims clearly conceiving the Prophet (ṣ) designating his cousin Ali ibn Abi Talib (a) to succeed him in leading the *ummah* so that the Islamic Message could advance forward through a Prophetic course, overcome all the hurdles and impediments in its way that are created after the passing away of the first leader. This came after the Prophet (ṣ) had introduced Ali (a) as his successor, on that historical unforgettable day, or rather since the day when he (ṣ) gave him such epithets as sincere vizier, supporting brother, defending aide and successor [*khalifah*] whom all people were obliged to obey and follow after him, besides considering him as their leader and ruler.

On the spreading of dominion over a vast area with the centre getting stronger in Medina, there was no fear of renouncement of the new religion by some men or apostasy of some others, or abstinence from submitting to the message brought by the Prophet (ṣ), or the presence of a few men in the remote outskirts of Medina who were viewing the religion as a means to attain and realize some of their wishes and evil desires.

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1. *Surat al-Ma'idah,* 5:3.
2. Tarikh al-Ya'qubi, 3:112; Musnad Ahmad, 4:281; al-Bidayah wa al-Nihayah, 5:213; Mawsu'at al-Ghadir, 1:43, 165, 196, 215, 230, 238, 276, 283, 285, 297, 379, 392, 402, 11:131.

Hence, Musaylamah started to claim Prophethood for himself, falsely sending to the Prophet (ṣ) a letter claiming in it that he had been raised as a prophet, asking the Prophet (ṣ) to share with him authority over the earth. On getting acquainted with the letter content, the Prophet (ṣ) turned his face toward its conveyer, saying: "Had it not been decided that emissaries should not be killed, I would have beheaded you both since you had previously embraced Islam and accepted my Message, and I wonder why you have followed this idiot and discarded your religion?"

Then he sent a letter to Musaylamah, the liar, in reply to his letter, writing in it: "In the Name of Allah, the Beneficent, the Merciful. From Muhammad, the Messenger of Allah to Musaylamah, the liar. Peace is upon those who follow the guidance, and the earth belongs to Allah, He gives it as inheritance to whomever He wills among His slaves, and the good is for the God fearing pious people."[1]

The Muslims successfully managed to exterminate and uproot the apostasy moves and rebellions launched by some impostors and charlatans like al-Aswad al-Ansi, Musaylamah and Talhah.

Public Mobilization to Invade the Romans

The Prophet (ṣ) took good care of the northern borders of the Islamic state, where the well-organized Roman state which had a powerful army was situated. The Persian state was not as serious a concern for the Islamic state as signs of disintegration started to appear within it. Besides, it did not have a spiritual doctrine like Christianity to defend like the Romans, who presented a real danger for the newly-formed Islamic entity. This was explicitly clear, knowing that some riotous elements and hypocrites exiled from the Islamic state had resorted to Syria, followed by others of their like, besides the fact that the *Najran* Christians encouraged the Romans to support these elements.

However, all these things were not instantaneous factors requiring that great attention which showed itself through the Prophet's arrangements for a tremendous army including a number of notable great companions, with the exception of Ali (a) and a few true believers with him. The Prophet (ṣ) intended by this step to clear the political atmosphere from issues that might impede the process of power transition to Ali ibn Abi Talib (a) to undertake the task of successorship [*khilafah*] after him, after he noticed signs of sensitivity and displeasure on the part of some parties. These people were angered on seeing the continued emphasis upon Ali's qualification for the

1. Al-Sirah al-Nabawiyyah, 2:600.

post of leadership and fulfiling the Prophet's mission, particularly after the covenant of *Ghadir*. Thus, the Prophet (ṣ) intended to clear the scene or environment in Madinah from any political tension, to facilitate the assumption of the responsibility of state affairs after him for Ali (a) without clashes or quarrels. Therefore, the Prophet (ṣ) prepared an army and handed over its standard to Usamah ibn Zayd, the young commoner who was designated by the Messenger (ṣ) as an expressive indication of the importance of competence in the assumption of leadership, giving him command over the heads of the Helpers and Immigrants, saying to him: "Proceed forward to the position where your father was slain, and let the horses step on them (enemies) as I appoint you the commander of this army, so invade the people of Ubna in the morning."

But the spirit of rebellion, obstinacy and covetousness of dominion and rulership with indiscipline made some people disobey the Prophet's order, so they refrained from joining this army. Being aware of the goals intended by the Prophet (ṣ), they tried their best to delay the proceeding forward of the army that was stationed in the Jarf Camp. When the news of this event reached the Messenger of Allah (ṣ), he was angered and went out (of his tent), covered with a *qatifah*, his forehead bandaged because of the pain of a fever from which he was suffering. He entered the mosque, ascending the pulpit [*minbar*], praising and extolling Allah, saying: "O people, it is being reported to me by some of you, that some of you doubt my designating Usamah as a commander over you. You should know that if you suspect my appointing Usamah means you are suspecting my assigning his father as a commander before. I swear by God that he (father) was competent for this post and his son is qualified to command and lead the army, even over someone most loved by me, even if both have great capacity and potential to serve Islam and the people. I ask you to advice each other to be kind to him as he (Usamah) is certainly one of the righteous among you."[1]

The Messenger's fever intensified, but this burdensome sickness could not dissuade him from exerting serious efforts and attention to mobilize the army, declaring to save Usamah's army.[2] He insisted on them by saying: "Join and support Usamah's army, Allah's damnation is upon whoever lingers behind him."[3] Some Muslims conveyed the news of the Prophet's ailment to the Muslim's camp in the Jarf, the fact that made Usamah return to Medina to visit the sick Prophet (ṣ), who urged him to proceed forward to

1. Al-Tabaqat al-Kubra, 2:190, Dar al-Fikr Publications.
2. Ibid.
3. Al-Milal wa al-Nihal, 1:23.

realize the target he (ṣ) specified for him, addressing him by saying: "Go ahead with God's blessing and Grace."

Responding to the Prophet's order, Usamah immediately returned to his troops to encourage them to move forward and concentrate their efforts on fulfiling the mission entrusted to them. But the laggard and those who converted much to gain the post of caliphate, managed to block the proceeding of the army, claiming that the Prophet (ṣ) was dying (at the point of death), despite the Messenger's emphasis on accelerating the advancement, and showed non-reluctance in enforcing the orders given to Usamah's army.

CHAPTER FOUR
THE MESSENGER's LAST DAYS

Prevented from Writing the Will

Despite high fever and suffering from severe illness, the Prophet (ṣ) went out leaning upon Ali (a) and al-Fadl ibn al-Abbas to perform the congregational prayer and close the doors upon those opportunists who were planning to seize the caliphate and leadership which they coveted. That was when they obstinately rejected the Prophet's orders to set out and join Usamah's army. After performing the *salat*, the Prophet (ṣ) turned his face towards the people, saying: "O' people, the fire is kindled, and riots are advancing like fragments of a dark night; by God, you cannot desist from anything coming from me. I have not legalized anything for you other than what Allah deemed lawful, and never prohibited anything but that which Allah deemed unlawful."[1] Through these words he again warned people not to disobey him, despite visible ill intentions which would certainly bring tribulations and ordeals for the *ummah*, if led and ruled by ignorant and unlettered people.

The Prophet's illness worsened, a fact that made the companions hold a meeting in his house joined by those who lingered behind Usamah's army, who were censured by the Prophet (ṣ) for their lagging behind and presenting unreasonable and unsubstantial excuses and pleas for refraining from joining that army. The Prophet (ṣ) tried through another means to safeguard the Muslim community [*ummah*] against deterioration and disintegration, saying to them: "Bring me an inkstand with a sheet to write for you a piece of guidance after which you will never go astray." In the meantime, 'Umar ibn al-Khattab said: "The Messenger of Allah is overwhelmed by sickness and he is hallucinating. We have the Quran in our hands, so the Book of Allah is sufficient for us."[2] When the attendants in the meeting differed among themselves regarding the Prophet's request the women said from behind a veil: "Give the Messenger of Allah what he requests." Thereat, 'Umar said to them: "Keep silent, you are only wailers of Yusuf; if he falls sick, you squeeze your eyes (cry), and when he recovers

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1. Al-Sirah al-Nabawiyyah, 2:954; al-Tabaqat al-Kubra, 2:215.
2. Sahih al-Bukhari, "kitab al-'ilm", "bab kitabat al-'ilm", "kitab al-jihad", "bab jawa'iz al-wafd".

his health, you cling and stick to him (his neck)." The Messenger of Allah answered him directly: "O' 'Umar! They are better than you."[1] Then, he (ṣ) said (angrily): "Get out and leave me, no dispute should ever be raised in my presence."

But indeed the Muslim community was in urgent need of the document the Prophet (ṣ) intended to write. Ibn abbas repeatedly showed his regret about that event whenever he remembered it, declaring: "What a disaster befell us when an impediment deprived us from getting access to the written document of the Messenger of Allah (ṣ)."[2]

Witnessing the heated dispute and quarrel among those people who were present in his house, the Prophet (ṣ) did not insist on writing the document to avert their insulting and denying what is greater than the letter (the Holy Quran), as he realized and recognized what they harboured inside their hearts. When they referred to him again to inquire about the Book of Allah, he said: "What should I tell you after what you said to me."[3] He recommended three things, but history books cited only two of them, which were: to banish the polytheists from the Arabian Peninsula, and permit the delegations as he was giving them permission.

Sayyid Muhsin al-Amin al-Amili has a commentary in this regard saying: "Anyone contemplating this matter would never doubt that the third recommendation (of the Prophet (ṣ)) was omitted by the traditionists deliberately not inadvertently, as politics motivated them to ignore and conceal it, and it was nothing but requesting the inkstand and tablet to write a document for them."[4]

Fatimah (a) Visits Her Father (ṣ)

With her heart grieving, Fatimah az-Zahra' (a) came to visit her father who was on his death bed and about to respond to his Lord's call. She sat near his bed, with a broken heart and eyes full of tears, chanting this poetic line:

A wise man seeking clouds with his face;

Is a guardian of orphans and protection for widows?

At that moment, the Prophet opened his eyes, murmuring these words: "O'

1. Al-Tabaqat al-Kubra, 2:244; Kanz al-'Ummal, 3:138.
2. Sahih al-Bukhari, 1:22, 2:14; Al-Milal wa al-Nihal, 1:22; al-Tabaqat al-Kubra, 2:244.
3. Bihar al-Anwar, 22:469.
4. A'yan al-Shi'ah, 1:294, Sahih al-Bukhari, "bab marad al-Nabi (ṣ)".

my daughter, these words were uttered by your uncle Abu Talib. You should never reiterate them but you have to say:

"'Muhammad (ṣ) is no more than a messenger, many were the messengers that passed away before him. If he dies or is slain, will ye then turn back on your heels? If anyone turns back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who serve Him with gratitude.'"[1]

By this, it seemed that the Prophet (ṣ) intended to prepare his daughter Fatimah (a) to endure and tolerate the tragic events that she was about to face in the days to come, as that verse was more proper for that very situation than Abu Talib's words.

Then, he (ṣ) made a gesture to his beloved daughter to come closer to his side to tell her a secret, so she bent down to his side and he started to whisper in her ears something that saddened her, and then he disclosed some secret to her which delighted her, making her smile. This phenomenon excited the curiosity of some of those who were present there, and they questioned her about the hidden and real meaning of her response. She (a) said: "It is not for me to divulge a secret whispered to me by the Messenger of Allah (ṣ)".

But after her father's death, she was inquired again about the secret behind that incident to which she replied: "The Messenger of Allah (ṣ) told me first that his last hour had set in and his life would be taken from him by his creator through that very sickness, so I wept and felt sad. In the second whisper he informed me that I would be the first one from among his Household to join him in Paradise, wherein I was delighted and felt happy."[2]

Last Moments of the Prophet's Life

Ali (a) stuck to the Messenger like his shadow till the last moments of his noble life, while he (ṣ) was all the time instructing and teaching him, committing to him his secrets and hidden facts. In the very last hour, the Messenger of Allah (ṣ) said: "Call my brother", i.e. Ali, whom he (ṣ) had sent to fulfill a certain task or mission, when some Muslims entered upon him. But the Prophet paid no attention to them all, till Ali (a) came and approached him. He (ṣ) said to him: "Come close to me." When Ali (a) approached him, he (ṣ) leaned on his shoulder till the signs of death showed

1. *Surat Al 'Imran,* 3:144.
2. Al-Tabaqat al-Kubra, 2:247; al-Kamil fi al-Tarikh, 2:219.

on his face.[1] The Messenger of Allah died with his head on Ali's (a) lap. This incident was stated by Ali (a) himself in one of his well-known sermons.[2]

The Prophet's Death and His Burial Ceremonies

The Prophet (ṣ) was left alone in his last moments with Ali ibn Abi Talib, (some of his kin from) Bani Hashim and his wives. The news of his death reached people through the clamour and screaming that was heard emanating from the Messenger's house that lamented the separation and departure of the most beloved leader, the noblest creature on earth. The news of his death spread all over Medina like wild fire leaving people in a state of deep sorrow and shock, despite the fact that he (ṣ) had prepared the ground and announced the coming of his death more than once, advising the people to abide by and commit themselves to full submission to their master and his true successor Ali ibn Abi Talib (a). The Prophet's death was indeed a severe shock that stirred the Muslims' conscience and passion, and all Medina was agitated, overwhelming all those who were present in the vicinity of the Prophet's house, when they heard 'Umar ibn al-Khattab threatening people with his sword: "Some men among hypocrites claim that the Messenger of Allah is dead, by God he never died, but he departed toward his Lord as did Moses, the son of 'Imran."[3]

Though there was no resemblance between the disappearance of Moses (a) and the death of the Prophet Muhammad (ṣ), the consequent reactions by 'Umar may reveal his insistence on this comparison. 'Umar could never be calmed down till Abu Bakr came from the Sanh, and rushed toward the Messenger's house, where he uncovered the Prophet's face and immediately went out declaring: "O' people, whoever was worshipping Muhammad (ṣ), (I assure you that) Muhammad (ṣ) is dead, and whoever worships Allah, certainly Allah is alive and never dies." Then, he recited the Quranic verse: "Muhammad (ṣ) is no more than a messenger; many were the messengers that passed away before him." Only then was 'Umar's fury allayed, but he said that he was unaware of the presence of such a verse in the Holy Quran.[4]

After that, Abu Bakr along with 'Umar ibn al-Khattab and a number of their followers rushed toward the Awning [*saqifah*] of Bani Sa'idah, after being told that an emergent meeting was to be held in the *saqifah* to determine a

1. Al-Tabaqat al-Kubra, 2:263.
2. Nahj al-Balaghah, sermon 197.
3. Al-Kamil fi al-Tarikh, 2:323; al-Tabaqat al-Kubra, 2:266; Zayni Dihlan, Al-Sirah al-Nabawiyyah, 2:306.
4. Al-Tabaqat al-Kubra, 2, part two, pp. 53-6.

successor to the Messenger of Allah (ṣ) after his death. By this move they ignored and disregarded the designation of Ali ibn Abi Talib (a) as his successor, forgetting all about the oath of allegiance [*bayah*] they made to Ali as successor to the Prophet (ṣ), without realising that this behaviour on their part was an underestimation of the sanctity of the Messenger of Allah (ṣ), and an insult to his dead body.

On the other hand, Ali (a) and his Household were engaged in shrouding and burying the Messenger (ṣ). Ali bathed the Prophet without taking off his dress, aided by al-Abbas ibn Abd al-Muttalib and his son al-Fadl, uttering the following words while bathing the Messenger (ṣ): "May my father and mother be your ransom, how pleasant was your scent when alive and even now when you are dead."[1] Then, they laid the Prophet's corpse over a bed. Ali (a) announced: "The Messenger of Allah is our leader [*imam*], alive and dead; you can see him in groups and perform the dead prayer [*salat al-mayyit*] for him without a leader [*imam*], and then disperse." The first one who performed that prayer for the Prophet (ṣ) was Ali (a) followed by Bani Hashim and after them the Helpers [*Ansar*].[2]

After that, Ali (a) stood besides the Messenger's corpse declaring: "Peace is upon you, O' Prophet with Allah's mercy and blessings. O' my God, we bear witness that he conveyed and propagated what Allah revealed to him, gave sincere advice to his people, struggled for the sake of God till Allah reinforced His religion and fulfiled His Word. O' my God, render us among those who follow what Allah revealed to him (the Prophet (ṣ)), and make us firm after him and gather us with him (ṣ), Amen". The people present there reiterated these words after him until all the men, followed by the women and children performed the *salat al-mayyit* for the Prophet (ṣ).[3]

Then, a grave was dug and prepared for the Prophet (ṣ) in the same room in which he passed away. When Ali (a) intended to lower the Prophet's body into the grave, the Helpers exclaimed from behind a wall: "O' Ali, we ask you to remember Allah and our right today over the Messenger of Allah (ṣ). We demand from you to choose a man from amongst us that is competent to have a share in burying the Messenger of Allah (ṣ) and let him enter his grave so Ali (a) said: "I call Aws ibn Khuwalli–who was a righteous Badri (one who participated in the Battle of Badr), from among Bani Awf–to enter the grave with us."

Then, Ali (a) descended into the grave, uncovered the Prophet's face, placed

1. Ibn Kathir, Al-Sirah al-Nabawiyyah, 4:518.
2. Al-Irshad, 1:187; A'yan al-Shi'ah, 1:295.
3. Al-Tabaqat al-Kubra, 2:291.

his cheek over the earth and then piled up the soil (earth) over his body.

None of the companions who went to the *saqifah* of Bani Sa'idah was present or participated in the burial procedures of the Prophet (ṣ).

Peace is upon you o' Messenger of Allah, on the day you were born, on the day you passed away and on the day when you will be resurrected alive.

CHAPTER FIVE
SIGNPOSTS OF THE SEAL ISLAMIC MESSAGE

With What the Prophet was Sent?[1]

The Almighty Allah sent His Prophet Muhammad (ṣ) at a time when the earth was devoid of any messenger, as a seal of prophets and abrogater of all the laws [*shara'i'*] or messages sent through the messengers before him to all people of all races and nationalities, white and black, Arab and non-Arab. He was sent when the earth was filled from east to west with superstitions, absurdities, heresies, indecent acts and idolatry. He (ṣ) revolted against the whole world, calling mankind to believe in One God who is the Creator, Provider, and Owner of everything, having no partner in authority, nor a friend in disgrace, nor taking a mistress. He neither begot nor was begotten, nor has anything any likeness to Him.

He sent the Messenger (ṣ) to order people to worship Him alone with no partner, and to abolish the worship of idols that can neither cause loss nor benefit, nor comprehend, nor hear, nor ward off any harm or wrong against themselves or others. He sent him to implement noble morals, urge people towards good traits of conduct, good and decent acts and forbid all indecent acts.

Simplicity and Magnanimity of the Islamic Law

Allah expected all people to proclaim that: There is no god but Allah the Honoured, the Glorified and Muhammad (ṣ) is the Messenger of Allah; to perform the (obligatory) prayers, give alms [*zakat*], fast in the month of Ramadan, go on pilgrimage to the Holy House, and abide by the rules of Islam. Uttering these two witnesses [*shahadatayn*] was sufficient for them to be deemed a Muslim having the rights bestowed upon all Muslims and answerable for the obligations imposed upon them.

Sublimity of the Islamic Teachings

The Messenger was sent to declare equality in rights for all creatures and assert that no one was superior to another but only through piety, besides

1. Muhsin al-Amin al-'Amili, A'yan al-Shi'ah.

creating fraternity among all Muslims with a balance among them with the weaker ones among them seeking the protection of the strong, and universal amnesty or pardon for everyone entering into Islam.

He (ṣ) enacted a splendid *shariah* and fair law that he received from Allah the Most High, a law that organized people's religious and social rituals and their needs for this worldly life and the Hereafter. It was a comprehensive law including the rules and regulatons regarding worship, social, political and ethical affairs, neglecting not even the potential events that people might face in future and all that human beings might need. Thus, there is no incident or event taking place in the world, but there is an acknowledged origin for it in Islamic *shariah*, to which all Muslims resort.

But the rituals [*'ibadat*] in the Islamic religion are not confined to worship alone, as they have physical, social and political benefits. For example, purity [*taharah*] brings cleanliness; prayers [*salat*] include spiritual and bodily exercise; congregational prayers and pilgrimage manifest social and political advantages; while fasting [*sawm*] possesses undeniable health benefits. To be fully aware of the outward benefits of Islamic laws is immensely difficult, not to mention the hidden values.

People entered into Islam in multitudes because it offered many benefits and its rules appealed to reason, were easy and magnanimous. There was relief from sin in it by pronouncing the two principles of truth: Unity of Allah and the Prophethood of Muhammad (ṣ), in addition to the sublimity, decisiveness and seriousness embodied in its teachings. So, the followers of this religion prevailed over the most powerful empires and superpowers of the world, illuminating the East and West of the globe until all countries with all communities of all races and languages accepted it, submitted to it and came under its standard.

Within a short time, the man, who departed from Mecca stealthily while his companions were being tortured, degraded and forced to give up Islam, migrating to Abyssinia secretly and later journeying to Medina, entered Mecca with these followers to perform the past lesser pilgrimage [*'umrah*] and the chiefs of Quraysh were unable to refuse or prevent him. Soon after, he entered Mecca as a conqueror imposing his authority over its people without shedding even one drop of blood, and they accepted Islam voluntarily and forcibly, with the same Arab chiefs submitting to him the reins of their obedience. Before this conquest, he delegated his emissaries and envoys to the then powerful monarchs, the Khosrow (Kasra) and Ceasar (Qaysar) and others, inviting them to believe in Islam, then invading the Kingdom of Qaisar despite the remote distance and making Islam overpower all other religions as promised by Almighty Allah in *Surat al-Nasr* (Help)

and *Surat al-Fath* (Victory) and other chapters of the Quran, and as stated in history books.

This religion was not established by the sword or force, as depicted by those ill-willed people who conspire against Islam, but rather it spread as Allah the Glorious commanded:

"And call thou unto the way of thy lord with wisdom and kindly exhortation and dispute with them in the manner which is the best ..."[1]

He (ṣ) did not start fighting against people of Mecca or other Arabs, until they waged war against him, tried to murder him and exiled him later on. He allowed the followers of those religions for which Divine Scriptures were revealed to practise their religions, never coercing them to accept Islam.

The Holy Quran

Almighty Allah revealed to His Prophet (ṣ) a manifest Quran in Arabic that no falsehood could infiltrate from any side. Through the Quran the Prophet (ṣ) incapacitated the eloquent people and silenced the fluent ones, challenging them when they failed to oppose him. This Noble Book, sent by the All-Wise, All-Knowing, contained rules of religion through stories of the predecessors to rectify morals, bid equity, forbid injustice and a demonstration for everything, rendering it a book different from all other books, even the earlier Divine Scriptures. It is still being recited despite the elapse of centuries, maintaining its freshness and tenderness, dazzling minds by its noble style, not being wearisome for all tempers despite repeated recitation.

The Holy Quran was in fact a miracle by virtue of the revolution it created in knowledge and culture in the midst of the blind pre-Islamic darkness. It built the foundations of reawakening upon a straight and sound scientific course, deeming knowledge and learning as the basis of man's advancement toward his perfection. It also encouraged contemplating, reasoning, experimenting and exploring natural phenomena, and delving into them to discover their laws and methods [*sunan*], making it obligatory to learn every science upon which man's social life depended. It also cared for the theoretical sciences including *kalam,* philosophy, history, jurisprudence [*fiqh*] and ethics [*akhlaq*], forbidding blind imitation and conjecture, establishing the scientific method of investigation based on proof and evidence.

Further, it called for competing in performing good and benevolent acts, forbidding idleness and futile acts, encouraging unity and discarding division or separatism, deploring racism and tribal pre-Islamic fanaticism.

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1. *Surat Al-Nahl,* 16:125.

Islam laid down justice and equity as the basis for creation, generation [*takwin*], legislation, responsibility and reward. It was the first religion to proclaim equality of all human beings before God's law and *shariah*, condemn class discrimination and racial segregation, make the only criterion for greatness near Allah to be a spiritual factor, that is, piety and doing good and benevolent acts.

Furthermore, Islam strongly emphasized maintaining security and protecting properties, lives and the honour of people by imposing severe penalties on every act of sabotage and violation of security. It established the foundation required for the stability of security and justice by ordaining punishments to cure these social diseases in a way compatible with the freedom legislated for man. Hence jurisdiction [*qada'*] in the Islamic *shariah* depended upon equity, security, and an acknowledgment of the legitimate rights with all the necessary guarantees provided for them.

Islam was also deeply concerned about ensuring and maintaining the physical, psychological and spiritual health more than anything else, making all its legislations concordant with this important principle in life.

Obligatory and Forbidden Acts in the Islamic Shariah

The obligatory duties [*wajibat*] and forbidden acts [*muharramat*] in Islamic *shariah* rest upon innate and factual foundations, in addition to the prerequisites of the objectives of the *shariah* that was sent to deliver man from the pre-Islamic darkness and guide him towards the light of truth and perfection. Whatever basis mankind needed to attain human perfection was prescribed by Islamic *shariah* on man, offering him the means to realize it, forbidding all the impediments that would obstruct his attaining the sought bliss, thus blocking all outlets of downfall into the ditch of distress.

This *shariah* legalized those worldly pleasures that did not conflict with the *shariah*, specifying their channels when determining the sublime targets, forbidding every detrimental thing and obligating whatever man should respond to.

Despite all this, the *shariah* deemed good and noble morals as essential goals that every smart and prudent man should have, to live happily in this worldly life and attain the eternal and everlasting life in the Hereafter.

Islam paid great attention to woman, considering her to be a cornerstone for the family and source of happiness in marital life, legislating for her those rights and duties that secure her dignity and prestige, besides providing happiness for her and her children along with all the members of society.

To sum up, Islam never neglected any legislation required by society to progress and attain perfection.

CHAPTER SIX
HERITAGE LEFT BY THE SEAL OF PROPHETS (ṣ)

Almighty Allah says in His Holy Book:

"It is He who has sent amongst the unlettered a messenger from among themselves, to rehearse to them His signs, to purify them and to instruct them in the Book and Wisdom, although they had been before in manifest error."[1]

Islamic history manifests the outcome of this Divine Mission of the Seal of Prophets, Muhammad (ṣ), clearly for us, which is as follows:

1. A universal Divine Message conveyed by the Messenger (ṣ) to all mankind.

2. A Muslim community [*ummah*] carrying the Message and fragrance of Prophethood to all nations.

3. An Islamic state that has an independent political entity and a unique Divine system.

4. An infallible leadership that can succeed the Messenger (ṣ) and represent him in the best manner.

If we confine ourselves to the reported (heard) or recorded heritage of the Seal of Messengers (ṣ), by which we mean whatever he introduced to humanity and Islamic *ummah* including the readable or orally transmitted contribution, we have to classify all his contribution as follows:

1. The Holy Quran.

2. The Prophetic *sunnah*.

These two precious assets have one thing in common, that is, they are both revealed by Allah onto the heart of Muhammad (ṣ) who never spoke without Allah's will, or express his own desire [*hawa*].

The Quran is distinguished from the *sunnah* first by its form and content (text and purport) being both from Allah, the Glorious, as its formula and substance are both considered a miracle from Allah. But its compilation and writing down –as authenticated and confirmed historically– were fulfiled

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1. *Surat Al-Jumu'ah,* 62:2.

during the lifetime of the Messenger himself, and its text was reported (intact). There are numerous historical documents indicating that the inscription of the Quranic text was done in the era of the Messenger (ṣ), of which we suffice by one Quranic text and another non-Quranic one.

The former one is the Almighty God's saying:

"And they say, 'Tales of the ancients, which he has caused to be written', and they are dictated before him morning and evening."[1]

The second document is a *hadith* reported from the Commandar of the Faithful, Ali ibn Abi Talib (a), in which he said: "… Not a verse of the Quran was revealed to the Messenger of Allah (ṣ) without his reciting and dictating it to me, and without my writing it in my own hand. He taught me its (the Quran's) interpretation and exposition [*tafsir*], its abrogating verse [*nasikh*] and the abrogated one [*mansukh*], and its firm [*muhkam*] and analogous [*mutashabih*] verses, its exclusive and public ones. He prayed to God Almighty to teach me to comprehend and memorize it. Hence, I neither forgot a verse from the Book of Allah, nor any knowledge that he dictated to me and which I wrote, since the time when he prayed for me."[2]

All the Muslims agree to the fact that the Prophet (ṣ) had conveyed the Quran completely without any omission, and the present Quran used by the Muslims nowadays is the same Quran that was circulated in the Prophet's lifetime, and nothing was added to it or omitted from it. Whereas the holy *sunnah* and Prophet's *ahadith*, have a human form and Divine content, and are distinguished by perfect eloquence and the Messenger's nobility, perfection, infallibility and Divine succour are all clearly manifested in them.

Hence, the Holy Quran has been the first source of legislation and that knowledge which is badly sought by mankind all along life. Almighty Allah said in the Quran:

"Say: 'The Guidance of Allah is the (only) Guidance', wert thou to follow their desires after the knowledge which hath reached thee then wouldst thou find neither protector nor helper against Allah."[3]

The Holy Quran considers the *sunnah* of the Noble Prophet (ṣ) a second legislative source after the Quran, in view of the fact that the Prophet (ṣ) was an interpreter of the Quran and a good example to be followed, and all

1. *Surat Al-Furqan,* 25:5.
2. Usul al-Kafi, pp. 62-3, "*kitab fadl al-'ilm*", "*bab ikhtilaf al-hadith*".
3. *Surat Al-Baqarah,* 2:120.

people were ordered to obey his orders and avoid what he forbade or prohibited.[1]

But the Prophetic *sunnah*, unfortunately, experienced a very bad situation, during the post-Messenger era, especially in the period of the former caliphs [al-Khulafa' al-Rashidun], as Abu Bakr and 'Umar ibn al-Khattab prevented all people from writing down the traditions [*ahadith*] uttered by the Messenger of Allah (ṣ). They embarked on setting fire to all the *ahadith* written down by some companions with a pretext that the forbiddance from that was decided by them –particularly 'Umar– out of their concern regarding the Quran, claiming that writing down the *sunnah* [Prophet's *ahadith*] and concentrating one's attention on it would make people ignore and neglect the Quran, or contribute to its loss as it would be intermingled with the *hadith*.

But the Prophet's Household [*Ahl al-Bayt*] (a), with their followers and a large number of Muslims paid good attention to the Prophetic *sunnah*, showing proper respect and sanctification to it, inspired by the Holy Quran. They began to convey and propagate this *sunnah*, by memorizing, updating, writing it down and applying it despite the official prohibition from inscription of *hadith* [*tadwin*], which was imposed –seemingly– for a reason other than those reasons announced for it. The *'ulama'* (scholars) and caliphs who came in the following years opposed and rejected the prohibition and embarked on encouraging the writing down of the *hadith*.

The first man who started the writing down of the Prophetic *sunnah*, showing great care for it, was the Messenger's successor, brought up by him, al-Imam Ali ibn Abi Talib (a), who said: "I used to meet the Messenger of Allah every day and night privately, accompanying him wherever he went. The Messenger's companions were all aware of the fact that he had never dealt with any other man as he did with me… whenever I asked him, he would give me an answer and if I kept silent when my questions were over, he would start to address me. So, not a verse of the Quran was revealed to the Messenger of Allah (ṣ) without his reciting and dictating it to me, and without my writing it in my own hand. He taught me its interpretation [*ta'wil*] and exposition. He never left any lawful [*halal*] or unlawful things [*haram*] that Allah taught him, nor any bidding [*amr*] or forbidding [*nahy*] that was revealed to him or any other prophet before him, including obedience or disobedience, without instructing and explaining it to me till I learnt it by heart, never forgetting even one letter of them…"[2]

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1. *Surat Al-Nahl,* 16:44; *Surat Al-Ahzab,* 33:21; *Surat Al-Hashr,* 59:7.
2. Basa'ir ad-Darajat, p.198; Usul al-Kafi, 1:62-3.

All these notes or interpretations written down by al-Imam Ali (a), which the Messenger of Allah (ṣ) dictated to him were compiled in a book called Ali's book or what is called *al-Jamiah* or *al-Sahifah* (codex).

Abu al-Abbas al-Najashi (d.450 A.H.) is reported to have said: Muhammad ibn Ja'far (al-Nahawi at-Tamimi, who was his tutor in license), reported from Adhafir al-Sayrafi to have said: "I with al-Hakam ibn 'Utaybah were once near Abu Ja'far (a), who was answering all the questions asked by al-Hakam. All of a sudden, they differed regarding a certain issue, when Abu Ja'far (a) said to his son: 'O' my son, rise up and bring us Ali's book.' He brought him (a) a voluminous book, which he (a) opened and began to look for the disputed question and said: 'This is the handwriting of Ali (a) and dictation of the Messenger of Allah (ṣ)', approaching al-Hakam and said then: 'O' Abu Muhammad, go along with Salamah and Abu al-Miqdam wherever you like, East or West, by God, you will never find more infallible knowledge than that which was found near people upon whom Gabriel (a) was sent."[1]

Ibrahim ibn Hashim reported that Abu Ja'far (a) said: "The book of Ali contains everything needed in life even the indemnity for a scratch."[2]

Concerning Ali's *Sahifah* or *al-Jamiah*, which was written by al-Imam Ali (a) on a skin of seventy cubits, Abu Basir is reported to have been addressed by Imam al-Sadiq (a) thus: "We have in our hands al-Jamiah, which is a codex [*sahifah*] of seventy cubits as per the arm of the Messenger of Allah (ṣ) and his dictation. It was written by Ali's right hand, containing all lawful [*halal*] and unlawful [*haram*] rules besides all things needed by people in their life, even the indemnity for a scratch."[3] That was the standpoint of *Ahl al-Bayt* (peace be upon them) regarding the Prophetic *sunnah*.

But the official standpoint during the caliphate of the two Shaykhs left very negative effects, as the forbiddance imposed on writing down the Prophet's *sunnah* continued for about a hundred years, causing obliteration of a great portion of it, leaving the doors open for infiltration of Israelite fabricated traditions [*Isra'iliyyat*] into the sources of culture of the Muslims. This stance also led to the exercise of opinion and *istihfsan,* till this self-opinion turned to be one of the sources of legislation or rather, was preferred by some people over the texts of the Prophetic *sunnah* but could not survive before any scientific criticism. This in turn led to a great shortage in the correct Prophetic texts near the Sunnites, and they ran short of knowledge

1. Tarikh al-Tashri' al-Islami:31.
2. Ibid. p.32.
3. Ibid. p.33.

covering all the questions facing people as time passed.

But the Prophet's Household (a) decisively withstood this torrential trend by managing to safeguard the holy *sunnah* from obliteration by circulating them among the believers with directions and instructions obligated by their legitimate Imam (a) because the first task or duty of the Infallible Imam and legal caliph is to protect the *shariah* and preserve its texts from being lost due to negligence.

Hence, it has become inevitable for every seeker of the Prophetic *sunnah* to resort to its sources, the *Ahl al-Bayt* (a) and their followers, as they are certainly more aware of what took place inside the house.

This *sunnah* included and covered all sections of the creed and jurisprudence, besides ethics and education and the requirements of mankind in all walks of life.

This fact was declared by Imam Ja'far ibn Muhammad al-Sadiq (a), the Messenger's grandson, when he said: "There is nothing in this life without there being a verse revealed in the Book of Allah or a *sunnah* (from the Prophet) declared for it."[1]

1. Usul al-Kafi, 1:48.

EXCERPTS FROM THE MESSENGER'S HERITAGE

Reason and Knowledge

The Messenger of Allah (ṣ) cared much for reason [*aql*], so he defined it and clarified its function and role in life: on the level of task and responsibility, and on the level of deed and reward, manifesting the prerequisites for its development and perfection, saying:

"Know that reason is a fetter against ignorance, and the self resembles the beast; if not fettered, the self will go astray, as reason provides immunity from ignorance. Allah created reason and said to it: '*Come forward*', it came forward; He then said: '*Go back*', it retreated. Then, Allah, the Glorious, the Most High, said to reason: '*By My Might and Glory, I have never created anything greater than you, nor more submissive than you, by you I start and resurrect, the reward belongs to you and upon you is the punishment.*'

Reason produces clemency, clemency knowledge, knowledge maturity, maturity abstinence, abstinence preservation, preservation modesty, modesty solemnity, solemnity perseverance in good conduct and aversion to evil and from aversion to evil comes submission to the will of Allah.

These are ten categories of good actions, and for each one of them there are ten other…"[1]

The Noble Messenger (ṣ) emphasized the role and value of knowledge in life compared to other forms of perfection, declaring: "Knowledge-seeking is obligatory on every Muslim (man and woman), so seek knowledge from its true sources, and take it from its real owners as instructing it for God is a merit, seeking it is worship, communicating it is praise [*tasbih*], acting according to it is *jihad*, conveying it to one who knows it not is charity [*sadaqah*], and bequeathing it to those who deserve it is nearness [*qurbah*] to Allah the Most High; as it is the clarifier of the lawful and unlawful, the illuminator of the ways leading to Paradise, the consoler in solitude, the comrade in estrangement and loneliness, the communicator in privacy, the leader to ease and hardship, the weapon against enemies, and the pleasant company among friends. By it God elevates certain people making them

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1. Tuhaf al-'Uqul, "bab mawa'iz al-Nabi wa hikmah"; Kalimat al-Rasul al-A'zam, p. 91.

leaders of good, whose heritage should be quoted, deeds followed, opinion sought, and whose intimate company is much desired by the angels. They (angels) rub them with their wings, and bless them in their prayers. Their forgiveness is sought by all wet and dry creatures, even the sea whales and little animals, wild beasts and live-stock. Knowledge verily revives ignorant hearts, illuminates blind eyes, and energizes weak bodies. It conveys God's servant to the abodes of the righteous, meetings of the pious, higher ranks in the world and the Hereafter. Remembrance [*dhikr*] in it has the same degree as fasting, and investigating in it is equivalent to staying awake all night [*qiyam*]. By it the Lord is obeyed, relatives are dealt kindly, and by it the lawful [*halal*] and unlawful [*haram*] are recognized. Knowledge is the leader [*imam*] of deeds, and the deeds are its followers. The blissful people have it while the miserable ones are denied it, so blessed are those whom Allah never deprived of it.

A mindful man must pardon one who behaves inadvertently against him, forgive the wrong done by another, humble himself before one who has a lower position than him, compete with others doing good. When he intends to speak, he ponders over the words, if the subject is noble, he talks and wins (the reward), but if it be evil, he remains silent and aloof. If he faces a temptation, he holds on to the rope of God abstaining from doing or saying anything, and if he sees a virtue, he seizes it immediately. Modesty never leaves him, and he never displays greed. These are ten characteristics of a mindful or rational man.

The distinguishing characteristics of an ignorant or irrational person are as follows: He wrongs his companions, insults and harms one who is lower than him in position, transgresses his limits in dealing with one who is higher than him in rank. He speaks without thinking, if he talks, he sins, is silent out of inadvertence, on facing a temptation he rushes to it even if it destroys him, but on sighting a virtue he turns away or lingers behind. He neither fears his past sins nor feels penitent or keeps away from returning to them for the rest of his life. While doing a good deed, he is sluggish and reluctant, insensitive to what he missed of that good or lost. These are ten characteristics that distinguish the ignorant man who is denied reason."[1]

Sources of Legislation

The Seal of Messengers (ṣ) laid down for all people the path of true bliss, ensuring for them access to it, if they abide by his teachings. The way

1. Bihar al-Anwar, 1:171, Publications of Mu'assasah al-Wafa'; Tuhaf al-'Uqul, p. 28, Publications of Mu'assasah al-Nashr al-Islami.

towards felicity according to the Messenger (ṣ) can be confined to holding on to two essential inseparable assets which complement each other, which are the *Thaqalayn*, as he says:

"O, people! I am about to leave you, and you will meet me at the pond [*hawd*], where I will certainly ask you about the two precious assets [*Thaqalayn*], so be careful how you treat them after me? The Most Gracious, the Omniscient foretold me that they will never separate from each other until they come back to me, and I asked my Lord to grant me this, which He did. I am leaving these two assets among you, i.e. the Book of Allah and my Kindred [*'Itrah*], my Household [*Ahl al-Bayt*]; so never outstrip them, for then you shall disperse, nor fall short of them, for then you shall perish, and never teach them as they are more knowledgeable than you.

O, people! I would not wish to see you convert to infidels after me, each one of you smiting another's head so as to throw me into a ditch like a torrential current. Know that Ali ibn Abi Talib (a) is my brother and my true successor who will fight after me about interpretation [*ta'wil*] of the Quran as I fought regarding its revelation."[1]

The Quran and its Distinguished Role

The Prophet (ṣ), in his eloquent style of propagation, declared the greatness of the Holy Quran, explained its role and influence in life and the importance of fully abiding by it and fulfiling all its rules, saying:

"O, people! You are in a temporary home, and you are about to travel far and will be carried away so fast. You have witnessed the night and day, the sun and moon devour every new thing, bring closer what is remote, carry promises and threats, so be ready for the distant journey. It is an abode of misfortune and test, seclusion and annihilation. When matters become confused or ambiguous as panels of a dark night, you should resort to the Quran, as it is an intercessor and a trusted companion. Whoever takes it as his leader, it will certainly lead him to Paradise, and whoever keeps it behind him, it will take him to the Fire, and whoever takes it as a guide, it will lead him to the right path. It is a book that contains details, manifestation and acquisition. It is the Deciding Divider and not a jest, and it has a surface and an inward, with its outward being the rule and judgment of Allah, while its inward being knowledge of Allah the Glorious… its appearance is clear and its hidden part deep, it has borders with boundaries. Its marvels cannot be enumerated, and its oddities cannot be shown, it is a lamp of guidance, a landmark of wisdom, a leader of knowledge for whoever recognizing these

1. A'yan al-Shi'ah, 2:226; Tarikh al-Ya'qubi, 2:101-2.

epithets. So an onlooker must clear his sight, and let his insight reach the real attributes to deliver himself from harm and get rid of any loss, as contemplation is the core of sight, and the enlightened one can walk through darkness with its light, so you have to seek the good deliverance, and short lurking."[1]

Ahl al-Bayt (a) as Pillars of Religion

The Seal Messenger (ṣ) defined the major asset [*thiql*] –i.e. his Household: Ali and his eleven sons (a)– with different epithets, among which is the definition he used in his last sermon:

"O' multitude of the Immigrants [*Muhajirin*] and the Helpers [*Ansar*] and all those present here on this day and at this hour; from among the *Jinn* and human beings, the present must inform the absent ones: I am leaving behind among you the Book of Allah containing light, guidance and manifestation, in which Allah has not neglected anything, and it is God's proof of me over you. I am leaving behind among you the greatest authority, the beacon of religion and light of guidance my trustee, Ali ibn Abi Talib, who is verily the rope of Allah, so all of you must hold fast to him, and never disperse away from him,

"And remember with gratitude Allah's favour on you: for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren."[2]

O' people! This is Ali ibn Abi Talib, God's treasure today and in future, whoever loves and befriends him today and after today will fulfill his pledge, and perform what was obligatory upon him, while he who takes him as his enemy today and after that will be resurrected on Doomsday blind and deaf, with no proof for him near Allah.

O' people! Never come to me tomorrow (on the Resurrection Day) carrying this world [*dunya*] like a bride on her wedding ceremony, while my Progeny [*Ahl al-Bayt*] come untidy and dusty, subdued and oppressed, with their blood flowing before you, with the allegiances of deception and consultant council [*shura*] of the ignorant being still in your charge. Know that this affair has its people and signs, whose names were mentioned by God in His Book, and I introduced to you, conveying to you the Message with which I was raised for you, but I find among you people who know not. Never behave after me as infidels and apostates who interpret the Book

1. Tafsir al-'Ayyashi, 1:2-3; Kanz al-'Ummal, 2:288, *hadith* no. 4027.
2. *Surat Al 'Imran,* 3:103.

unknowingly, innovate the *sunnah* according to their desire, as every *sunnah* (tradition) or *hadith* or speech contradicting the Quran, is refuted and void.

The Quran is a leader of guidance, having a leader guiding to it, calling to it through prudence and good counsel. He is the guardian and authority [*Wali al-Amr*] after me, the inheritor of my knowledge and wisdom, my secret and declared affairs, and what the prophets before me left to him as heritage, and I am an inheritor and inherited, so never let your selves belie or deceive you.

O, people! Beware of Allah regarding my Household; they are truly the pillars of religion, lamps in darkness, and sources of knowledge; Ali is my brother, my heir, my vizier, my trustee, the caretaker of my affairs, the fulfiler of my covenant over my *sunnah*. He is the first among people in believing in my call, and the last one in keeping the pledge until death, and the most precedent in meeting me on the Day of Resurrection. So, those who are present here may apprise the absent ones, that whoever leads people blindly while there is someone more knowledgeable than him has declared his disbelief and infidelity.

O, people! Whoever has a claim in my charge at present, and whoever has several claims, he can put them before Ali ibn Abi Talib, as he will be liable to fulfill all these claims, so that no liability will remain in my charge for anyone."[1]

Origins of Islamic Belief

The Indescribable Creator

The Prophet (ṣ) said: "The Creator cannot be described but with the attributes He used for Himself. How can one describe the Creator whom all senses fail to realize, all imagination falls short of recognizing Him, all thoughts of designating Him, and, all sights of conceiving Him? He is more glorified to be described by those who describe. He is far in His nearness, and close in His remoteness, He created form so there is no way to say 'how' to Him? He created the 'where' so it is not right to say 'where' to Him? He is far above conditioning [*kayfiyyah*] and questioning by where [*aynuniyyah*] for He is the Eternal and Absolute [*samad*], as He described Himself, and no one can realize His epithet or essence, He has not begot nor is begotten, and there is nothing like Him."[2]

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1. The last sermon given by the Messenger of Allah (ṣ). Refer to Bihar al-Anwar, 22:484-7.
2. Bihar al-Anwar, 2:94; al-Kifayah.

Conditions of Monotheism

He (ṣ) said: "If the servant (of God) says: 'There is no God but Allah', it should be accompanied with glorification, sweetness and sanctity, for if he says: 'There is no God but Allah' without glorification, he will be an innovator, if it is devoid of sweetness, he is a hypocrite, and, if without sanctity, he is a debauchee."[1]

God's Mercy

The Prophet (ṣ) said: "Once there were two men from Bani Isra'il, one of them devout in worship, the other a sinner. The devout man said to the sinner: 'Keep away from what you are doing', to which that man replied: 'Leave me alone with my Lord.' One day the pious man found the sinner perpetrating a major sin, so he again tried to warn him, saying: 'Give up this act'. He replied: 'Let me be with my Lord.' (I am answerable before Him). 'Were you sent to watch over me?' The devout said: 'By God, Allah will neither forgive you, nor let you enter the Paradise.' At that moment Allah sent the angel of death who took away their lives. When they were resurrected together before God, Allah said to the sinner: 'Enter Paradise by My mercy' and, 'Can you prevent My mercy from reaching My servant?' To the other one (devout): He answered: 'No, my Lord. Then Allah said (to the angels): "Take him towards the Fire."[2]

Neither Coercion nor Freewill

The Prophet (ṣ) said: "Verily Allah can neither be obeyed nor disobeyed or subdued by force, nor has He neglected His servants in His Kingdom. But He is Omnipotent over the one who is the most powerful over them, and Owner of all the properties He gave into their possession. If the servants obey Allah, there will be no hurdle in the way leading to Him. But if they disobey Him, He would do so when He wills to prevent them from doing that act, and it is not that He wanted to prevent you from doing any (indecent) act but He did not do that until the act is done, and He lets you fall into the situation you choose to be in."[3]

The Sealhood of the Prophet (ṣ)

He (ṣ) said: "I was given preference over all other prophets by six traits: I was granted the eloquence of speech, helped by fear from marching for one

1. Kalimat ar-Rasul al-A'zam:30.
2. Ibid. p.31.
3. Bihar al-Anwar, 77:31.

month, being entitled to have the war spoils [*ghana'im*], the earth being rendered for me a place of prostration and a purifier, I was sent to all creatures of the world, and made the Seal of prophets."[1]

Allah Has Chosen Me

The Messenger (ṣ) said: "Allah chose Isma'il from among the sons of Abraham and from among the offspring of Isma'il, He chose Bani Kinanah, from among whom He chose the Quraysh, from among whom He selected Bani Hashim. Allah the Glorious said in His Book: *"Now hath come unto you a Messenger from amongst yourselves, it grieves him that ye should suffer, ardently anxious is he about you, to the believers is he most kind and merciful."*[2]

My Parable is Like Rain

The Prophet (ṣ) said: "The parable of the guidance and knowledge with which my Lord sent me is like that of the rain that fell on a land, a part of which was fertile and accepted the water and grew much grass and pasture, while another part of it was barren and rejected the water; by it Allah helped those people who used it for drinking and watering the plants. Yet the rain fell on another portion, which was only barren and neither retained the water nor grew herbage. This first case resembles one who learned all the rules of God's religion, and sought to know about the message Allah sent me with, so He learnt it and taught it; and, the latter case is like the parable of one who has not shown any sign of readiness to receive knowledge or learn anything, never accepting Allah's guidance with which I was sent."[3]

The Leader after the Messenger of Allah (ṣ)

He said: "O' Ammar! There will be blemishes after me, till people fight each other by the sword, and each one kills the other, and some disown the other. When you see this, you have to resort to this bold man on my right, i.e. Ali ibn Abi Talib. If all people pursue one valley (way), while Ali travels along another way, you have to follow the way of Ali, and forsake other people.

O' Ammar! Know that Ali never turns you away from guidance, nor leads you to perish.

O' Ammar! Obedience to Ali is obedience to me, and obedience to me is

1. Ibid, 16:324.
2. Kalimat ar-Rasul al-A'zam, p. 35; Bihar al-Anwar, 16:323.
3. Bihar al-Anwar, 1:184.

submission to Allah."[1]

"Whoever wrongs Ali and denies him my seat after my death, it will be as if he has denied my Prophethood and that of the prophets who preceded me."[2]

Merit of Ali (a)

The Prophet (ṣ) said: "If I did not fear some parties say about you what the Christians say regarding Jesus Christ, son of Mary, I would have uttered about you some words that no group of people by whom you passed would refrain from collecting the soil from under your feet."[3]

The Post-Prophet Imams

He (ṣ) said: "The Imams after me are as the number of Bani Isra'il chiefs [*nuqaba'*], and the disciples of Jesus Christ (a). Whoever loves them is a true believer, and whoever hates them is a hypocrite… they are Allah's authorities over His creatures and His signposts (beacons) for His servants."[4]

Imams of Truth

He (ṣ) said (to al-Imam Ali): "O' Ali! You are the Imam and successor after me, and you are more entitled to rule the believers than themselves. When you pass away then your son al-Hasan will be more entitled to lead people than themselves; after him, al-Husayn, then his son Ali ibn al-Husayn, then his son Muhammad, then his son Ja'far, then his son Musa, then his son Ali, then his son Muhammad, then his son Ali, then al-Hasan will be succeeded by the al-Qa'im al-Mahdi who will be the leader more entitled to rule over the believers than themselves, whom Allah will help conquer the eastern and western parts of the earth. These will be the leaders of Truth and tongues of sincerety; whoever will help them will be supported [*mansur*], and whoever disappoints them will be disappointed."[5]

The Prophet (ṣ) Augurs al-Mahdi (a)

Ahmad reported that the Prophet (ṣ) said: "The Hour (Doomsday) will never come but only when the earth is filled with injustice and hostility, when one

1. Majma' al-Bayan, 3:534.
2. Ibid, 3:534.
3. Al-Irshad, 1:165.
4. Kifayat al-Athar, p. 166.
5. Ibid, pp. 195-6.

from among my kindred [*'itrah*] will rise to fill it with equity and justice…"[1]

Abd al-Rahman ibn Abi Layla reported from his father to have said: "On the Day (Battle) of Khaybar, the Prophet (ṣ) handed over the standard [*rayah*] to Ali (a) and Allah helped him conquer it; then at the *Ghadir Khumm*, he (ṣ) announced publicly Ali (a) being the master [*mawla*] of all believers–men and women–stating some of the merits of Ali, Fatimah, Hasan and Husayn, till he (ṣ) said: 'Gabriel informed me that they would be wronged and oppressed after me, and that oppression would last till their last one reappears (rises up) with their word gaining precedence over all others, when all the Muslims (*ummah*) become united in affection and devotion to them, while their detesters decrease and their haters are degraded, with their extollers increasing in number. All this will take place on the changing of the state, the servants being undermined in power despairing of deliverance [*faraj*] when al-Qa'im al-Mahdi, one of my descendants, will reappear accompanied by an elite force whom Allah will send with the truth to repress falsehood [*batil*] with their swords… O' multitudes of people, be pleased with the approaching deliverance, as God's promise is inevitable and His predetermination [*qada'*] irrefutable, and He is the Most-Wise, Most-Knowledgeable, and His conquest very nigh.'"[2]

Umm Salamah is reported to have said: "I heard the Messenger of Allah (ṣ) saying: al-Mahdi is from among my kinred [*'itrah*], from among the descendants of Fatimah.'"[3]

Hudhayfah ibn al-Yaman is reported to have said: "The Messenger of Allah (ṣ) addressed us one day, foretelling us about future events taking place till the Day of Resurrection, saying: 'If only one day is left for the world, Allah, the Honourable and Glorious, will prolong that day till the time when Allah raises a man from among my offspring, whose name will be similar to mine.' Thereat, Salman stood up exclaiming: 'O Messenger of Allah, from which of your sons will he be?' He (ṣ) replied: 'He will be from among the descendants of this son,' patting Husayn's shoulder with his hand."[4]

1. Musnad Ahmad, 3:425, *hadith* no 10920.
2. Yanabi' al-Mawaddah, p. 440.
3. Ibid. p.430; Abi Dawud, Sahih, 4:87.
4. Al-Nawfali, al-Bayan fi Akhbar Sahib al-Zaman, p. 129.

Origins of Islamic Legislation in the the Messenger's Heritage[1]

A. Characteristics of Islam

1. Islam surpasses (every creed) and is not surpassed (by anything).

2. Islam exonerates all the sins perpetrated before it.

3. People are at ease, unless they learn and seek knowledge.

4. My *ummah* is exempted from inadvertence, forgetfulness and what they were coerced to do.

5. Three individuals are unanswerable about their deeds: a minor, an insane and the sleeping one.

B. Knowledge and Responsibility of 'Ulama'

1. Whoever dies not knowing the Imam of his time has died as one [who is] ignorant.

2. Whoever ascribes something to the Quran without knowledge will occupy his seat in Fire.

3. Whoever conceals some knowledge when asked will be restrained with the reins of fire.

4. Whoever gives a verdict [*fatwa*] regarding an issue he knows not, will be cursed by the angels of heaven and earth.

5. Every issuer of verdicts [*mufti*] will be held responsible for them.

6. Every heresy is a delusion, and every delusion leads to the Fire.

7. If Allah wants good for any servant, He helps him comprehend the rules of religion.

8. Learn the prescribed duties [*fara'id*] and instruct the people in them as they are half of the knowledge.

9. If any *hadith* is reported to you from me, you must subject it to the Book of Allah, whatever is concordant with it you have to accept, and whatever contradicts it you must discard and throw away.

10. When heresy emerges, the knowledgeable man must disclose his knowledge to the people, for Allah's damnation will be upon whoever refrains from this.

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1. A'yan al-Shi'ah, 1:303-6.

C. General Rules for Islamic Conduct

1. There is no monasticism in Islam.

2. There is no such thing as disobeying Allah and obeying the Messenger (ṣ).

3. He who disbelieves in dissimulation [*taqiyyah*] has no religion.

4. There is no good in the supererogatory prayers [*nawafil*] when they disturb the obligatory ones [*fara'id*].

5. Drawing lots is the solution for every trouble.

6. Deeds are measured as per the intentions.

7. Man's intention is more expressive and indicative than his act.

8. The best of acts is the one that is the most difficult and is performed with the greatest effort.

9. Whoever follows a religion should abide by its rules.

10. Whoever lays down a laudable *sunnah*, he will be entitled to its reward and the reward of anyone acting upon it till Doomsday, and whoever enacts an indecent *sunnah*, he will bear its burden and the burden of everyone following it up to the Day of Resurrection.

D. General Outlines for Judges and Trials

1. If a judge honestly gives his verdict but it proves to be wrong, he will be entitled to one reward, and if his verdict is correct, there are two rewards for him.

2. Confess of the judges to their own faults is permissible.

3. The claimant is dutybound to give evidence while the denier has to take an oath.

4. No oath is accepted, unless it is taken in God's name.

5. Avert the limits through suspicions.

6. Whoever is killed in defence of his property is a martyr.

7. Every hand remains responsible for what it has taken till it gives it back (redeems).

8. A felony perpetrated by non-Arab women is enormous.

9. No man is punished for his son's sin or a son for his father's.

10. People have full authority over their property.

E. The Main Outlines of Rituals

1. Prayer [*salat*] is the main pillar of religion.

2. Learn your rites and rituals from me.

3. Pray in the same manner as you see me praying.

4. Purify your property (give alms) so that your prayers are accepted.

5. Body alms [*zakat al-fitrah*] are obligatory upon every male and female.

6. The earth has been made a place for prostration and its soil a purifier because of me.

7. Clear your mosques of transactions of sale and purchase and all your disputes.

8. Fasting is tourism of my *'Ummah*.

9. Every good [*ma'ruf*] act is charity.

10. The best of *jihad* (struggle) is uttering a word of truth before a tyrant.

F. Rules of Family System

1. Marriage is my *sunnah*, so whoever turns away from my *sunnah* does not belong to me.

2. Marry and procreate so that my *ummah* is the largest on the Day of Resurrection.

3. Get married and never get divorced as the Beneficent's Throne is shaken by divorce.

4. Choose (wives) fit for your sperms; marry the competent (women) and give in marriage to competent men [*akfa'*].

5. The child is attributed to the bed (the man who copulated with its mother), and forbidden for the adulteress.

6. The woman's *jihad* (exertion) lies in showing good conjugality to her husband.

7. Non-obligatory acts upon women include: Friday and congregational prayers, call to prayers [*adhan*], *iqamah*, visiting the sick, performing *harwalah* [*sa'y*] between Safa and Marwah, fighting, kissing the Black Stone, undertaking the job of a judge and performing *halq* (shaving the head hair in the *hajj*).

8. Two people cursing each other cannot meet in one place.

9. Defaming or accusing a married woman of adultery defaults the good acts of one hundred persons.

10. The legitimately recognized fosterage is that which causes growth of flesh and solid construction of bones.

11. Teach your children swimming and arrow-shooting [*ramy*].

12. Whoever has a boy [*sabiy*] has to behave like a boy with him.

G. Bright Points in the Islamic Economic System

1. Worship has seven pillars, the best of which is seeking a lawful earning.

2. *Fiqh* is sought first and after it the trade deals.

3. Damned is whoever depends wholly for his sustenance on other people.

4. Start your spending with those who are under your maintenance.

5. Pay the hired one his wages before his perspiration gets dried.

6. There is a reward for everyone sustaining a bereaved person.

7. The Muslims are bound to their conditions (in contracts).

8. A Muslim is more entitled to take his property wherever he finds it.

9. Endowment-allotting pertains to the intention of its endower.

10. A Muslim's property does not become permissible to use or benefit but only with his consent.

11. The rights of a legacy are taken out in this order: expenses for shrouding, then the debts, then the will and lastly the shares of heirs.

12. Reconciliation among Muslims is permissible, except that which legalizes some prohibited act [*haram*] or prohibits something lawful [*halal*].

13. Procrastination by a wealthy Muslim is injustice against another Muslim.

14. The two parties of a transaction have the option [*khayar*] as long as they are still in the meeting place [*majlis*].

15. Usury is the most fraudulent way of earning.

16. It is not for anyone to make use of a dead body for awarding [*ihab*] or kinship [*asab*].

H. Some Principles for Sociability

1. Fighting the believer is infidelity and defaming him is a major sin.

2. Sanctity of a dead believer is the same as his sanctity [*hurmah*] when alive.

3. Preserving dignity of the deceased lies in accelerating his shrouding and burial.

4. All the believers are brothers, and their lives are equivalent, and their protection is sought by the lowest among them, and they are united together against other people.

5. *Wala'* belongs to manumission (freeing a slave) [*'itq*].

6. *Wala'* is a kinship similar or equal to lineage [*nasab*].

7. Slandering the believer is debauchery.

8. Every intoxicant drink is forbidden [*haram*].

9. One sip of a beverage that intoxicates heavily is prohibited.

10. Grave torment (or pain) comes due to calumny [*namimah*], backbiting, and falsification.

11. Slandering a debauchee is not considered as backbiting.

12. Wearing or holding gold is prohibited [*haram*] for the males of my *ummah* but lawful for their females.

Inclusive Utterances in the Messenger's Heritage

1. I have been sent only to complement the noble morals.

2. I am the city of knowledge and Ali is its gate.

3. The best deed near Allah is the one which lasts longer even if it be small.

4. Anyone of you doing any work must perform it properly.

5. Faith [*iman*] has two halves, one half lies in forbearance, and the other half in thankfulness.

6. To realize your needs, you must seek concealment.

7. Honesty in dealing brings sustenance (livelihood), but deceit (cheating) causes poverty.

8. Hands are of three sorts, one begs, the other bequeaths, and the third restrains; the best hands are the expending ones.

9. If some people are governed by the libertine among them and the debauchee is honoured, while their chief is degraded among them, let them await affliction to befall them.

10. Antagonism [*baghy*] is the evil that is most speedily punished.

11. The wicked among my people [*ummah*] are those who are socially too powerful to avoid evil. He who thinks he is powerful and thus immune from accountability for his misdeed does not belong to me.

12. The free man is enslaved by piety.

13. Give good tidings to people and never discourage them.

14. Make good use of four things before four things, youth before old age, health before sickness, affluence before indigence, and life before death.

15. Three acts are among noble morals in the world and the Hereafter, to pardon one who wronged you, to be kind to those relatives who treated you rudely, and to be merciful towards one who ignored your right.

16. Three things infiltrate veils (or barriers) and reach a point before Allah, creaking of the *'ulama'*s pens, treading of combatants [*mujahidin*], and the sound of spindles of married women.

17. There are three things which harden the heart, listening to amusement [*lahw*], seeking and running after the game [*sayd*], and standing at the monarch's door humbly.

18. All hearts are created on loving one who did them a favour and detesting one who did them wrong or offended them.

19. Call yourselves to account before you are called to account (by Allah).

20. Loving this world is the apex of every sin or disobedience.

21. Wisdom (prudence) is the most sought after by the believer and the hieght of wisdom is fear of Allah.

22. Paradise is surrounded by adversities while Fire is encircled by desires and lusts.

23. Refine your morals (conduct), be kind to your neighbours and treat your wives with respect, as this would let you enter Paradise without reckoning, and cure your diseases by giving charity (alms).

24. After believing in Allah, the peak of reason lies in trying to ease people by doing favors without neglecting anyone's right.

25. The masters of people in this world are the openhanded ones, while the chiefs of people in the Hereafter are the pious ones. The lucky ones among people are those who learn lessons from another's test.

26. The most wicked among people is one who barters his hereafter with his

world, and the one even more wicked than this is one who sells his hereafter for another's world.

27. Blessed is the man who has been detained by his own defects from noticing the defects of other people.

28. Hold fast to the gathering and group of people, as a wolf hunts the far separated (single) sheep.

29. You have to adopt frugality (restriction in spending), as those who are frugal never become indigent.

30. I wonder at him who follows a strict diet (regimen) in food for fear of sickness, but does not refrain from perpetrating sins for fear of the Fire.

31. The believer's prestige lies in abstinence and being needless of people.

32. Visit one who never visits you, and give a present to one who has not gifted you.

33. The real rich man is one who has self-continence.

34. Be a knowledgeable man or a learner or a listener or one interested in learning, and never be the fifth one (not interested) for then you will perish.

35. No property is more beneficial than intellect [*aql*].

36. No poverty is worse or harder than ignorance.

37. No reasoning is there like proper planning [*tadbir*].

38. Whoever cheats or causes detriment to or deals with a Muslim man cunningly, never belongs to us.

39. Refining one's earnings is a sign of magnanimity.

40. Whoever appreciates a deed of certain people would be counted as having participated in their act.

41. One who loves certain people will be resurrected with them.

42. Whoever acts according to what he knows, Allah will give him in inheritance whatever he has no knowledge of.

43. Whoever supports an oppressor in his injustice, Allah will give the oppressor the power to treat him unjustly.

44. Whoever purifies his intentions with Allah (acting properly), Allah will rectify his affairs and connections with people.

45. He who has no mercy upon others will never be dealt mercifully by people.

46. Whoever cheats (in dealings), will be dealt deceitfully.

47. Whoever his/her today and tomorrow be similar, is a loser.

48. One who adopts frugality will never be indigent.

49. The true believer is one from whose hand and tongue people are safe.

50. The true Muslim man is one from whose harm and wrong, people are safe.

51. The meetings are a trust in your hands.

52. A Muslim man is a mirror for his Muslim brother.

53. Every Muslim individual is a brother for another Muslim neither wronging him nor backbiting against him.

54. The consulted person is a confidante, trustworthy.

55. Whoever knows his weight and measure will never perish.

56 Whoever pretends to be poor will be indigent.

57. Whoever acts without knowledge, will deteriorate more than what he rectifies.

58. One who reveals an obscenity would be deemed as the one who started it.

59. Whoever taunts a believer for any defect will not die till it inflicts him.

60. Whoever counts tomorrow in his term [*ajal*], will speak badly about death.

61. Whoever pleases a monarch with what enrages Allah will be out of the scope of Allah's religion.

62. Willingness to please people [*mudarat*] is half the faith, and treating them with mercy is half the life.

63. Give good tidings and never make things difficult for people.

64. The believer gets accustomed to any habit but never gets accustomed to treachery or telling lies.

Samples of the Prophet's Supplications

A. Among the Prophet's supplications in the month of Ramadan, is the well-known written invocation: "O' my God shower bliss upon inhabitants of graves, O' my God enrich every poor slave, O' my God satiate every hungry individual, O' my God clothe every naked person, O' my God redeem the

debt of every indebted person, O' my God relieve the calamity of every bereaved one, O' my God let every stranger return home, O' my God set free every prisoner, O' my God set right every unsound Muslims' affair, O' my God grant health to every sick person, O' my God satisfy our poverty with Your richness, O' my God change our inconvenient conditions with a healthy state by Your Grace, O' my God redeem our debts and deliver us from indigence, You are Omnipotent and have power over everything."

B. On the Day of Badr the Prophet implored Allah saying: "O' my God You are my Trusty in every distress, and You are my Hope in every hardship, and You are my Confident Trust in any calamity afflicting me, how many a grief, the endurance of which is beyond the capacity of the heart and for which there is little stratagem, when the friend is disappointed and the enemy rejoicing, and the affair disgracing me, have I presented before You and complained to You, desiring You Alone, not any other one than You to end and remove it, and You relieved and removed it away from me and protected me against it. You are truly the Guardian of every grace, the Owner of every need, the Granter of every desire, hence abundant praise belongs to You and the bountiful favour is Yours."

C. Of his invocation on the Day of the Confederates [*yawm al-ahzab*]: "O' You the One who is sought by the bereaved ones, and Responder to the call of the oppressed people, relieve me of my sorrow, agony and distress, as You know my state and that of my companions, so suffice me and protect me against the power of my foe as no one other than You can relieve me of this."

D. A prayer he (ṣ) taught to some of his companions to avert the enemy's evil: Ibn Tawus cited the following supplication in his book *Muhaj al-Daawat*:

"O' You, the Hearer of every voice, O' You the Reviver of lives after death, O' You who never hastens as He never fears missing anything. O' You the Eternal Sustainer, O' You who brings out the plants and revives the mended extinct bones. In the Name of Allah, I hold fast to Allah, and rely upon the Alive who never dies, and I defeat whoever harms me with neither might nor power but by Allah the Most High the Magnificent."

E. His prayer to redeem the debt, which he (ṣ) taught to Ali ibn Abi Talib (a):

"O' my God enrich me with Your lawful bounty [*halal*] to be in no need of what You prohibited [*haram*] and suffice me by Your favour to be needless of other than You."

F. The Prophet's supplication when the table (food) was put before him: The Messenger of Allah (ṣ) used to say: "Glory be to You O' my God, how best is that which You inflict us with; glory be Yours O' my God, how great is that which You bestow upon us; glory be to You O' my God, nothing is greater than the good health You grant us; O' my God, send Your expansive grace to us and all the indigent believers and Muslims.[1]

And our last prayer is that all praise belongs to Allah, the Lord of all Worlds.

1. A'yan al-Shi'ah, 1:306.